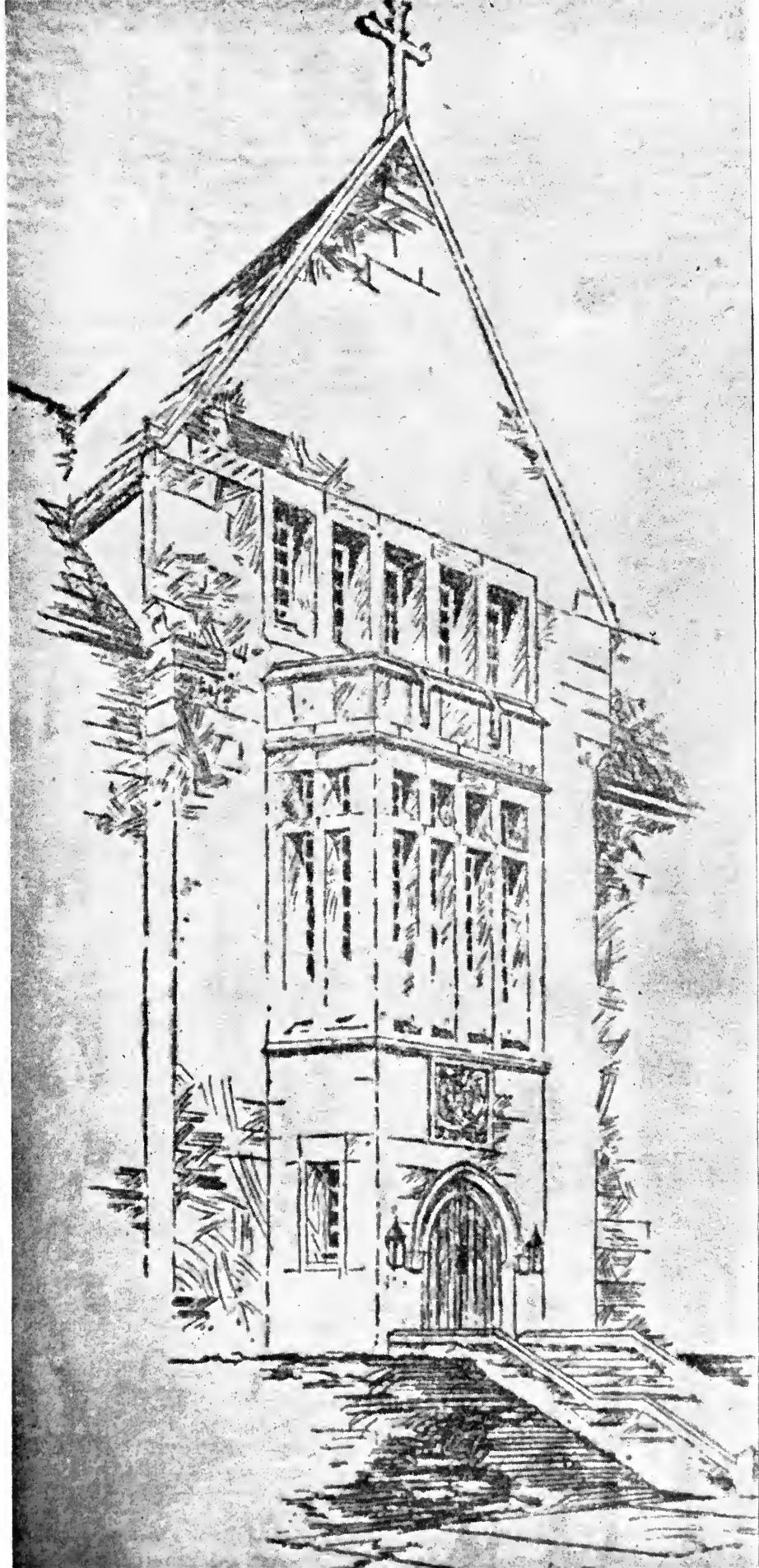
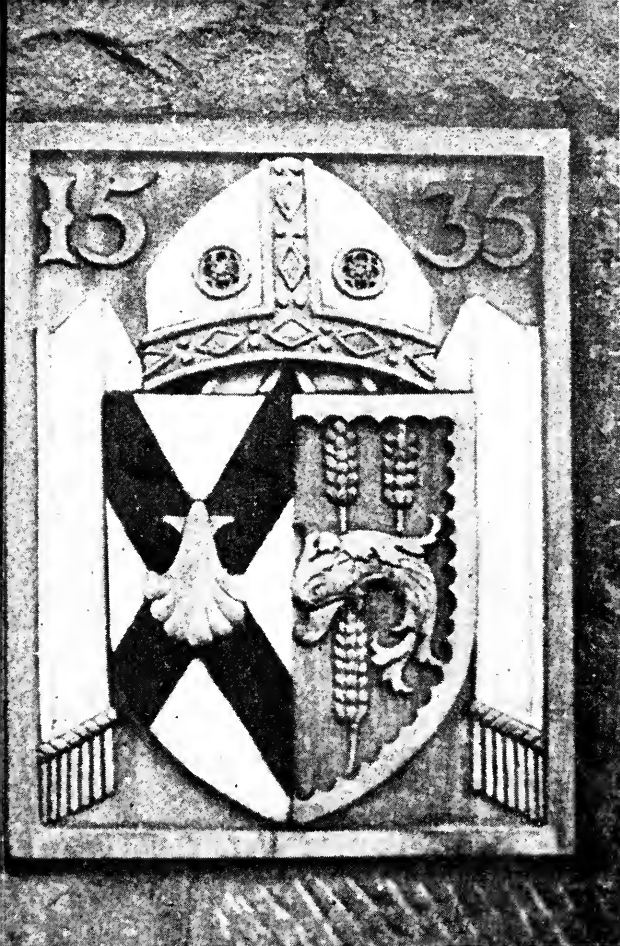


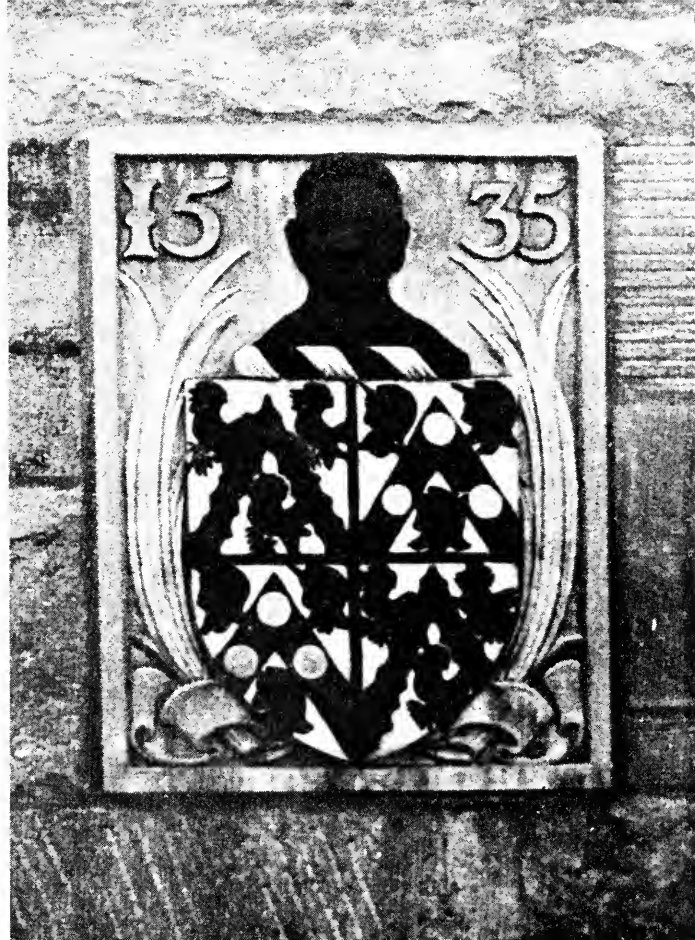
Through
St. Michael's
*With the
Camera*







FISHER HOUSE



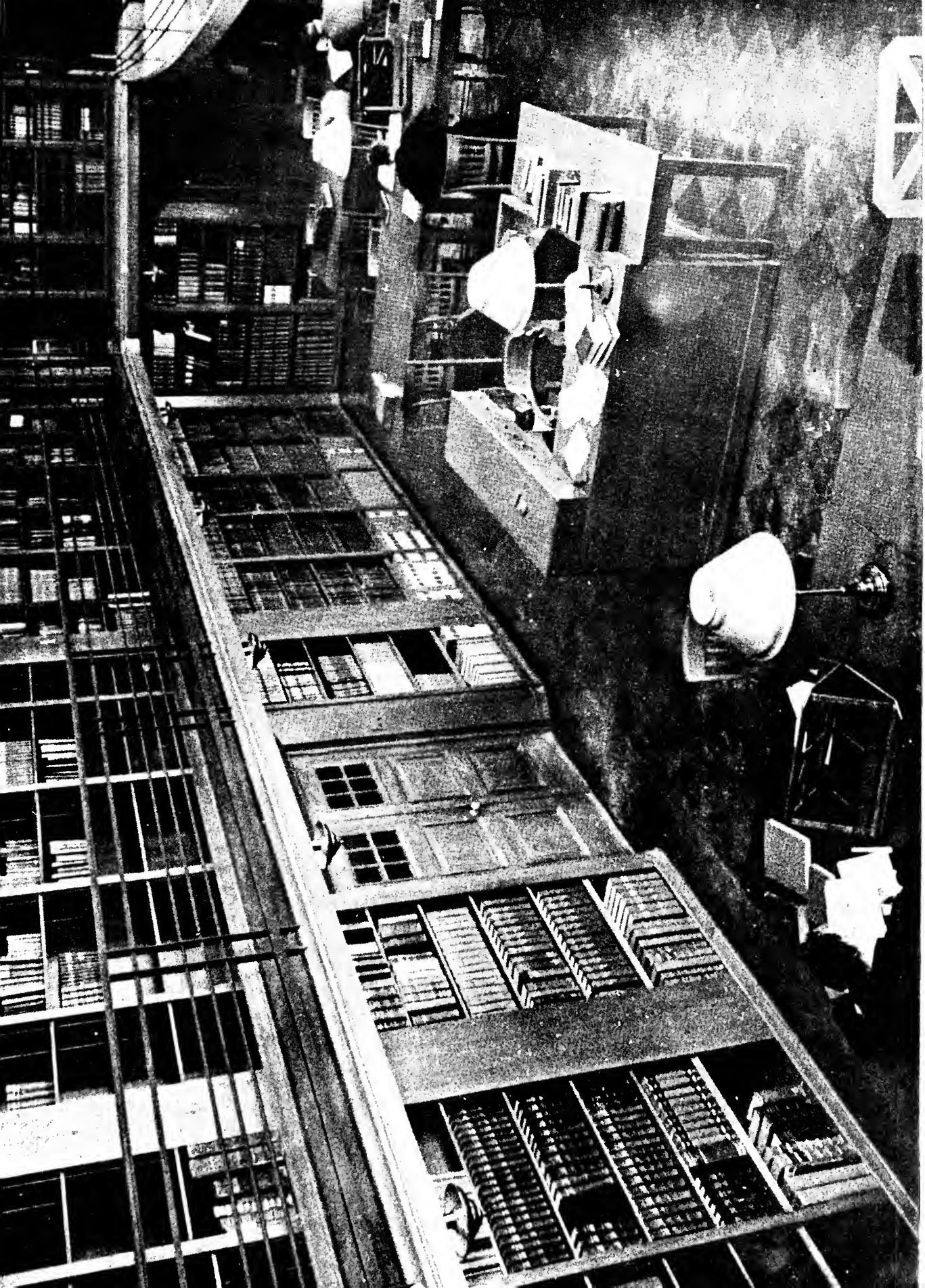
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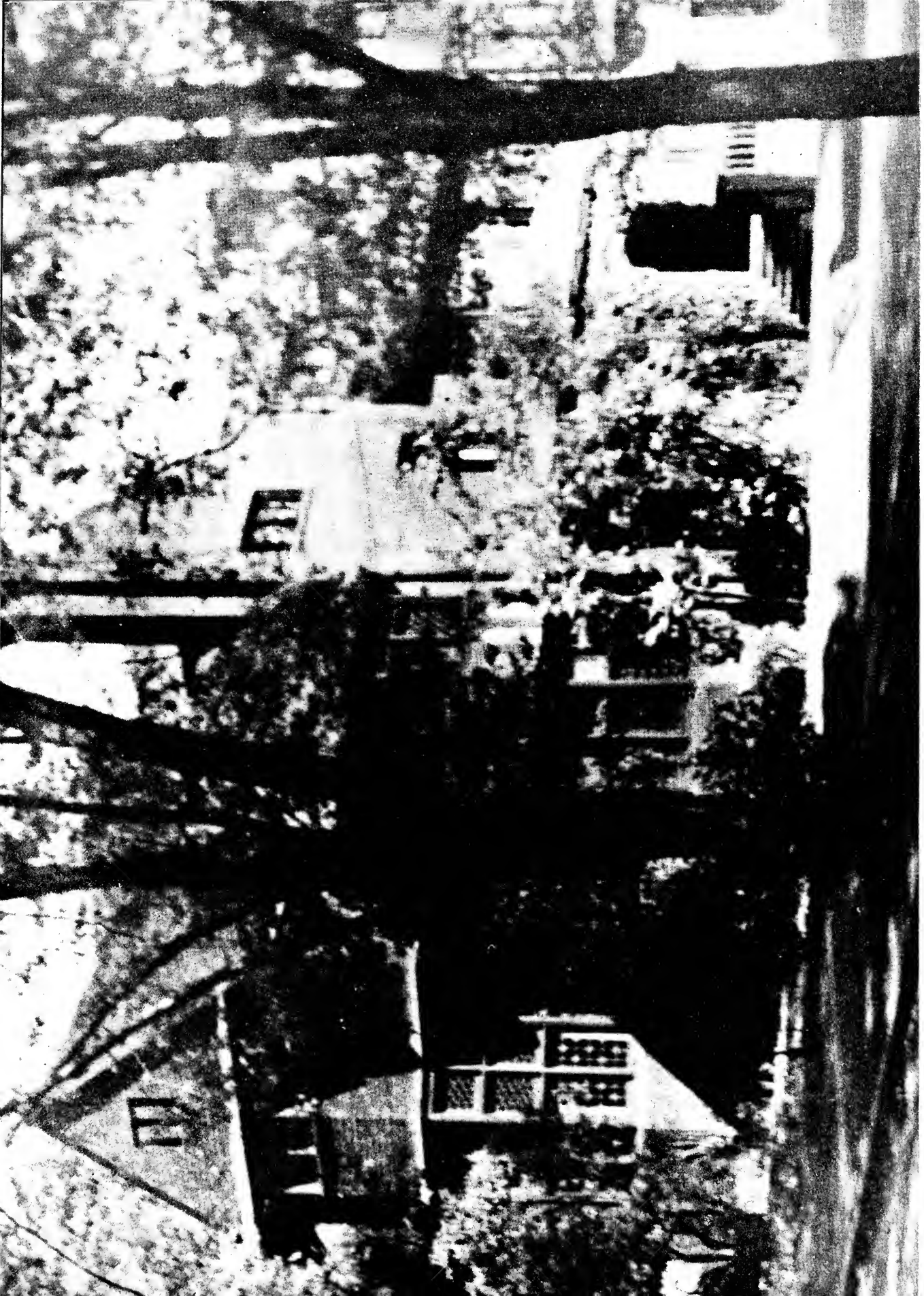
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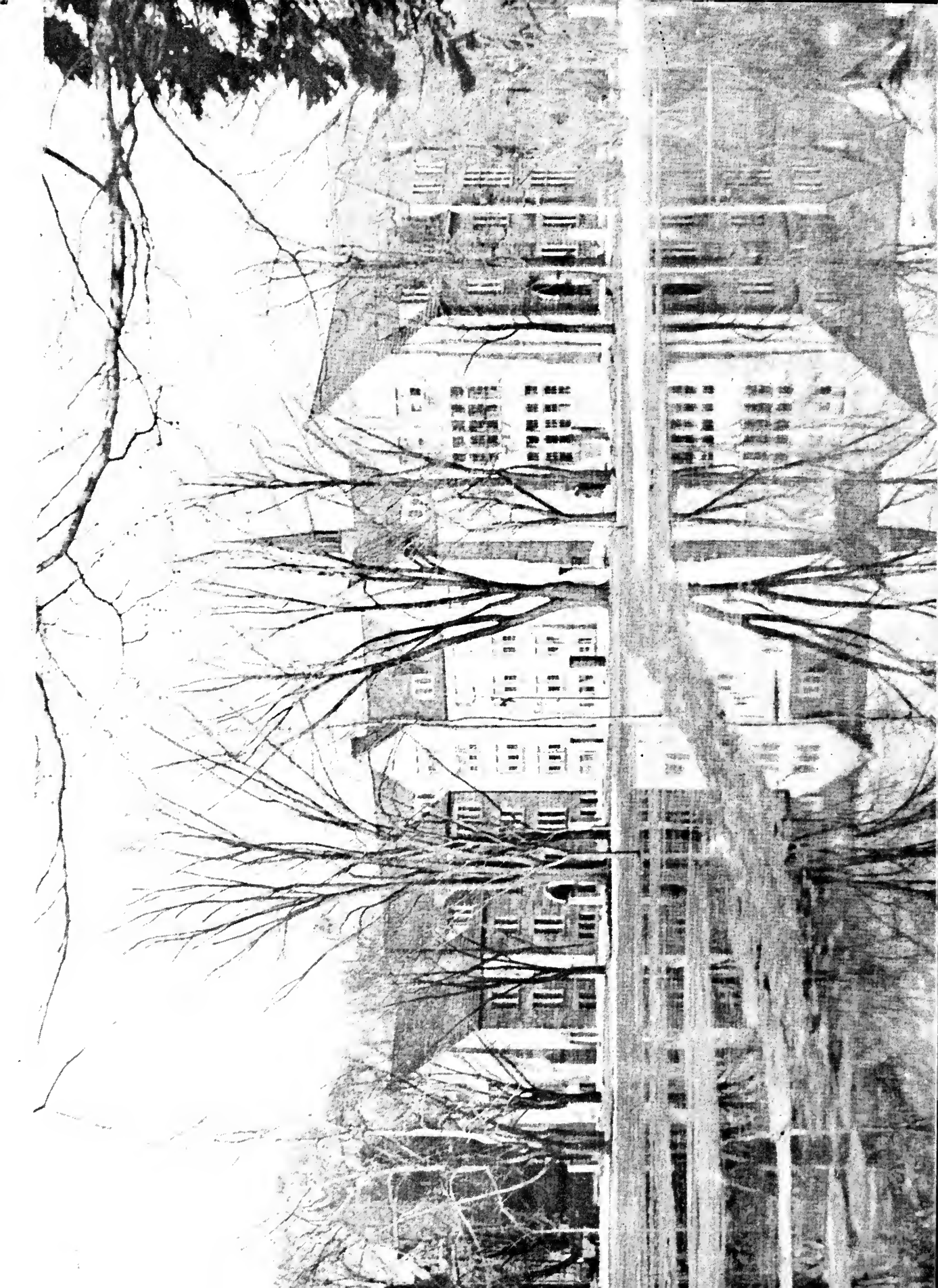






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The **Thurible**

*A Student Review
and Chronicle*



1939



His Holiness --- Pope Pius XII

TO WHOM

THIS EDITION OF **"THE THURIBLE"** IS HUMBLY DEDICATED IN OBEDIENCE, RESPECT
AND REVERENCE.

Culture and Religion*



JACQUES MANTINE

THE CATHOLIC POINT OF VIEW clearly distinguishes between culture or civilization, which pertains to the temporal order, and religion, which is of the spiritual order, the Kingdom of God. Religion leads to life eternal; the Church of Christ is its collective body; it is in the fullest sense universal—supra-racial, supra-national and supra-cultural—because its roots are in the supernatural order.

Cultures may differ, yet all are born of the natural and temporal order; all are partial and deficient. No civilization has clean hands.

To grasp the distinction between these two orders and to recognize the liberty of the spiritual confronting the cultural, is a matter of extreme importance. A typical example of the kind of problem made urgent in our day by this distinction is that of missionary activity. At no price will the Church allow the efforts of her missionaries to be leagued with colonizing activities arising from civilization or culture. She encounters resistance in such cases not only from governments, but also from

*An address given in The Basilian Seminary, by J. Mantine.

Catholics badly instructed on this point. These Catholics think of the present-day world in terms of a fictitious imagery reflecting in degenerate form, a cultural ethic well fitted for the times of the Crusades. . . . We must do our best, however, to distinguish between Catholics and Catholicism. . . .

The Dangers of Temporalizing the Spiritual

The word Christendom refers to the order of culture. It designates a certain temporal regime common to peoples educated by the Church. There is only one Church; there may be various Christian civilizations; there may be various types of Christian society.

This essential distinction reaches further than is usually imagined. Differentiation between the two orders, the things of God and the things of Caesar, obtained in the Middle Ages because mediaeval culture had been formed by Christianity and was thoroughly impregnated by it, and also because the temporal power itself played a ministerial role in respect to the sacred. Dissociation, however, was impossible.

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This in itself was a great good. Yet a danger, still prevalent in certain countries with an ancient tradition, attached to this substantial good. The danger of intruding "sociological" values into the spiritual was ever present. Temporal values were consecrated by the spiritual just as the Emperor was consecrated by the Pope. By a reaction all too human these same values actually ran the risk of claiming the status of values proper to the sacred, to the spiritual itself even as the Emperor occasionally aspired to rule the Church.

It is easy to see how this danger of deviation is related to the error which may be called "*Imperialism in spiritualibus*." Such an alliance confuses the Catholic religion with the culture of Catholic peoples, and treats the Kingdom of God as if it were an earthly city or a terrestrial civilization, demanding for it and for divine truth the kind of triumph demanded for a state or a civilization of this earth.

This danger, the source in the Middle Ages of powerful abuses (always accidental, however) was destined to become a worse and worse scourge in proportion as Christian civilization decomposed and as religion itself became weakened in many persons who, by reason of family traditions and education, still remained within the social framework of a religion no longer lived interiorly.

During the "bourgeois" period of our civilization, a *naturized* religion was absorbed into our culture and social order, and thus became one of the elements needed by the ruling classes in order to rule. "There must be religion for the people!" This formula exactly translates in inverse form the same conception as Karl Marx's dictum: "Religion is opium for the people." Thus communistic atheism is nothing but bourgeois deism turned inside out.

The Church and the Christian World

This pathological process has been going on for a long time. We may well believe that we are witnessing its *dénouement*. The Catholic Church, whose primordial mission is to preserve the deposit of truth, took the first step in

the last century by denouncing the false metaphysics in which the enemies of the old order were spending their passionate energy. This was her first duty. She therefore issued the *Syllabus* and the condemnation of liberalism in all its forms. These censures have definitely fixed truths of capital importance. It was not a case of the Church condemning the modern world or the new age—that would be meaningless. She simply began by purifying the domain of thought, and by sweeping out error.

On the other hand, the Church endeavoured to sustain, as long as the breath of life was in them, types of social structure inherited from the past and tested by time—though she fought all the while against their abuse. Because it was her duty to protect the great multitude of souls, she stood faithfully by those temporal forms which had served her for centuries despite their resistance to her spiritual mission, even despite their oppression. But when life deserts those structures and holy justice departs, a time comes when nature itself repeats the words of the Gospel: "Let the dead bury their dead."

Catholicism shall always maintain the principles and truths commanding all culture, and protect everything in the world to-day still in harmony with these principles. Indeed, Catholicism definitely seems to be turning towards new types of culture.

The moment has apparently come for Christianity to draw all the consequences out of the fact that the world born of the Renaissance and the Reformation has finally succeeded in separating itself from Christ. It bears no responsibility for those principles of corruption working themselves out in a world which can be rightly called the corpse of Mediaeval Christendom.

If in proportion as Christendom was breaking up, a contingent connection brought together, not religion, certainly, but a sociological projection of religion, and a class whose earthly interests were benefited by the presence of the poor (what a mockery of the sacred words uttered in honour of poverty: "The poor you will have always with you"),

then, certainly, from now on this connection is broken. Even as Catholicism puts forth all its efforts to restore the *philosophia perennis*, so does it strive to restore an *oeconomia perennis* ordered to properly human, not material, ends, and intrinsically subordinated to ethics. Catholicism aims to revive for both state and civilization an anti-individualistic politic which remains at the same time fundamentally personalistic. It aims to bring back a sociology which recognizes that ownership of material goods, to be truly human, must be personal ownership, no matter what variable modalities it may assume, and at the same time affirms that the use of these goods should be for the profit of all (*usus debet esse communis*) and excludes the absolutism disguised by the right to use and abuse (*jus utendi et abutendi*).

The Christian world is not the Church. The very expression "Christian World" contains a singular ambiguity, almost an antinomy. It designates Christendom, a temporal order maintained as far as possible in justice and love by Christian energies; it also designates the *world* from whose blandishments the saints have always turned away to be converted to God. God ruled, indeed, in the Christian world, and this rule was exemplified in essential symbols, wherever a civilization was conscious of itself. But the devil, too, played his part.

The Church is indestructible; the gates of hell shall not prevail against her. The gates of hell have prevailed against the Christian World formed in Western Civilization during the Middle Ages. That world is breaking up before our very eyes under the stress of its own weaknesses and its declared enemies. We believe that a new Christendom of a different type is being born, partly visible, partly hidden.

The Notion of a Concrete Historical Ideal

Supposing the birth of a new Christendom takes place in the conditions of the modern world, what form, as far as we can foresee, will this Christendom assume? Two errors, well known to philosophers, are to be avoided here;

the one gathers all things under *univocity*, the other scatters all in *equivocity*. A philosophy based on equivocity would maintain that historical conditions will so change that in time the principles themselves become heterogeneous: as if truth, right and the supreme rules of human actions were mutable. A philosophy based on univocity would be led to assert that these supreme rules and principles always apply in the same way, and that the Church should not vary the manner in which she proportions her activity to the conditions of each age and carries out her work in time.

The true solution flows from the philosophy based on *analogy*. The notion of order is a notion that is essentially analogical. Principles do not vary, nor do the supreme rules of practice; but they apply in essentially different manners which do not correspond to a concept which is absolutely one but according to a likeness of proportions. This supposes not merely an empirical and, as it were, a blind notion, of the various phases of history, but a notion that is truly rational and philosophical.

If in its historical movement it is true that culture passes under the dominant signs of various constellations, then the historical sky or the historical ideal, under which a modern Christendom should be envisaged, is altogether different from the historical sky, or the historical ideal, of Mediaeval Christendom.

It would take too long to attempt here a full analysis of the differences in question. These seem to group around a twofold central fact: the ideological fact of the displacement of the ideal of "energy in the service of God" by the ideal or myth of "the realization of freedom"; and the concrete fact that, in the Middle Ages, civilization imperiously demanded the unity of religion, while to-day religious division is admitted.

From this it can be seen that the peculiarities and deficiencies of Mediaeval Christendom and those which would be manifested by a new possible Christendom in the modern age are, so to speak, inverse to one another.

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Particular importance attaches in this line of thought to the notion of the Holy Roman Empire and its vestiges left in our imagination. Many of the representations and confused images which underlie our idea of Christendom are perceived to be unconsciously forced upon us. The Holy Roman Empire was first dissolved in fact by the Treaty of Westphalia, and finally by Napoleon. Nevertheless it still persists in the imagination as a retrospective historical ideal. This ideal must in its turn be dissolved; not that in our opinion it was bad in itself, but it is a question of something that is gone.

Here again recourse may well be had to certain philosophical ideas which alone give the key to the problems of the concrete. The scholastics distinguish between an *intermediary end*, enjoying its proper value as *end* although subordinate to a higher one, and a *means*, which as such is purely *ad finem* and specified by the end. They distinguish in the line of efficient causality, between *secondary principal cause*, inferior to a higher secondary cause, or, in any case, to the First Cause, yet productive of an effect proportioned to its degree of specific being; and *instrumental cause*, which exercising its proper causality produces an effect higher than its own degree of specific being, but only when a superior agent takes possession of it for its own end.

These notions having been enunciated, it should be remarked that in mediaeval civilization "the things that are Caesar's," though clearly distinguished from "the things that are God's," had in a large measure a ministerial function towards the spiritual in so far as they were instrumental causes of the sacred, their own end ranking as a *means* of eternal life.

Through a process of normal differentiation (vitiating indeed by the falsest ideologies) in modern times the profane or temporal order established its relation to the spiritual or sacred order no longer as a ministerial relation but as an autonomous one. This in itself does not exclude recognition of the primacy of the spiritual order, since there subordination may obtain between *princi-*

pal agents as well as between ends. In this case subordination to the spiritual would mean that the temporal is a lesser principal agent, not an instrumental agent, and that the common terrestrial good is the *intermediary end* and not a *simple means*. This notion of autonomy and subordination of the temporal order, provided it be properly understood, sanctions that of a *Lay State* constituted along Christian lines. From the moment revelation is accepted this is the only legitimate sense which can be given to the term *Lay State*. Otherwise it has only a tautological meaning—the *laity* of the State either signifying merely that it is not the Church, or emphasizing the fact that it is neutral (in the service of purely material ends), or else anti-religious (in the service of ends antagonistic to religion).

If these remarks are exact, the ideal of a new Christendom would seem to imply two different aspects or instances, according as it has to deal with purely temporal or profane structures in the political and economic domain (conceived, of course, in a Christian spirit) or with temporal structures as instruments of the spiritual.

From the point of view of temporal autonomy or the Christian Lay State, a new Christendom would adapt itself to a political-economic structure, assuring a cohesion between states and duly recognizing a proportionate diminution of sovereignty as the price paid for an international community organized in harmony with justice and friendship.

From the point of view of the temporal as instrument of the spiritual, it would foster seats of Christian culture and spiritual life, dispersed throughout the entire world but united (morally, not politically) in a single spiritual centre, the Church, and not as during the Middle Ages, in a twofold centre, the spiritual and the temporal—the Church and the Empire.

The picture outlined above presents a pattern or concrete ideal essentially other than the Holy Roman Empire, but embodying, under both aspects, the same ideal in a different analogical setting.

I offer these remarks only by way of conjecture, but I think it is very important to bring our imagination by the help of such conjectures to bear upon the re-establishment of history.

Christian spirituality flows out beyond itself because its essential principle is charity. It is by nature diffusive. It acts upon the world, on culture, and on the temporal or political order of human life. Christianity will seek more than ever to penetrate culture and to save the temporal life of humanity; she will be less than ever at peace with the world. We believe, however, that it will be quite another thing than it formerly was.

The imagination, let it be noted, is naturally *univocal*, for analogy, in the strict sense in which we are using this term, has no meaning in the world of images; moreover, men usually think sensitively or imaginatively. Hence an inevitable danger arises, especially in moments of historical crisis: in order to combat or to defend more effectively the invariable though analogical principles of the human order the mind is instinctively led to identify that order with some particular embodiment of it that is perishable, perishing, or which perhaps has already perished. The human mind will not change unless the Holy Ghost give it intelligence. (And the Holy Ghost assists the Church.) In such contingencies it is necessary to rise above the temporal; not to abandon the things of time, but to withdraw thought from univocal images that hold it in bondage to illusion. This is the first thing to do. After that the mind comes back to the present age with thought purified and capable of respecting both the eternal and the changing. It shall then build a new order within the flux of becoming and novelty (for this is in the realm of the practical, the ethical), an order that reflects unchangeable truths in its perishable structure.

A Distinction To Be Remade

No distinction is more current in modern political-religious terminology than that between *thesis* and *hypothesis*. Very confused ideas result when the two errors indicated above are juxta-

posed by these terms as if one balanced the other.

Utmost freedom is given to the most succinct univocity in the affirmation, *thesis*, while complete equivocity takes its revenge in *hypothesis*. *Thesis* is the more majestic in so far as a secret consciousness of its inefficacy and a hidden desire always to remain theoretical remove it the more from the test of reality. *Hypothesis* is all the more open to the facile procedures of opportunism and of liberalism as the new condition of the world concerning which we have only empirical knowledge, appears more removed from the non-temporal, confused with the past as past. Under a speculative starry firmament action is thus left in the practical order, with hardly any guiding principles.

We believe another conception must be opposed to this false notion of *thesis* and of *hypothesis*; not a *thesis* set up in an unreal world, but what we have called a concrete historical or practical ideal, an image incarnating supra-historical truths for a given historical firmament and essentially appropriate to it in form; an ideal distinguished not from an *hypothesis* consecrated to opportunism, but from the effective conditions of its practical realization. This is a realizable ideal; more or less difficult no doubt, perhaps of extreme difficulty; but there is a difference of nature between extreme difficulty and impossibility. It will encounter obstacles; it will be more or less badly realized; the result obtained may be weak, null if you wish; but the essential point is that it is an end fit to be willed fully and entirely, and able effectively to attract and finalize human energies, which will pursue it so much the more eagerly as it is more integrally willed.

Two distinct questions arise before the Christian intelligence at this juncture. The first was formulated in different terms above: given the age into which we are entering, what ought to be for the Christian that concrete historical ideal, that dynamic image of the future? Both philosopher and man of action must collaborate to give an answer to this question. No system of politics or economics or sociology will

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fulfil its office unless it reach down to the *practically practical* and determine what is to be done *hic et nunc* for the temporal salvation of men. For those who undertake to guide others, this must be translated to the plane of action itself; they must be and feel ready, circumstances permitting, to exercise their power immediately. Before the "Revolution of October" Lenin declared to the Congress of Soviets (and Trotsky notes that it seemed then like a defiance to good sense): "It is not true that no party at this moment consents to go into power; there is a party which has actually decided to do so; it is our party." Allowing for the nature of the means employed, it is thus that men of action, whether Marxian or Catholic, should be prepared. If not, they are afraid to conquer; then why lead troops and ask them to fight?

The second question concerns the effective realization of this concrete historical ideal in so far as it may be foreseen. It would be well to keep in mind the dual aspect or moment revealed within the ideal of a new Christendom. The realization of a Christian ideal is much more difficult in the line of the temporal as subordinate principal agent or as intermediary end than in the line of the temporal as instrument or means of the spiritual, because as a rule poor means dominate in the latter case while in the former the means are ponderous. It is probable, however, that in the actual state of the world and on the "profane" plane which we have defined, men resolved to renew the temporal order in conformity with the Christian spirit, bearing arms worthy of that spirit, would find before them possibilities much more vast than is ordinarily believed. And yet it seems that God counts but little on the temporal success of His friends. Maybe He does not wish to give our age the spectacle of a great crumbling of visible grandeur. In any case, the action of those who claim the name of Christian need to be thoroughly purified. They

need to learn anew neither to count on what seems humanly strong nor to be satisfied with appearances. Human action can bear no truly useful fruit unless it proceeds from a love desirous of nothing but the truth and pure enough to know it is an unprofitable servant.

The temporal instruments of the spiritual, the temporal taken strictly as means, we believe, will be spiritualized in some way and their effectiveness will be singularly increased in proportion to their spiritual development. They shall be like stars of flame shining in every land. The following words of the Pope, spoken with regard to the Lateran Treaty, are significant for us: "It seems," he said, "that things to-day have reached a point where they may be likened to the person of St. Francis: he had just enough body to keep his soul united to it. The Sovereign Pontiff has, in the matter of material territory, only what is indispensable for the exercise of his spiritual power confined to men for the benefit of men. We are glad to see his material domain reduced to such narrow limits that we can and ought to consider and proclaim him spiritualized by the immense, sublime and truly divine spirituality he is commissioned to sustain and to serve." In this we find a symbol of the new order of the temporal as instrument of the spiritual. And in this order unconditional optimism is permissible.

Another duty will ever be incumbent upon Christianity, even though Christian effort in the profane order should fail to renew the visible structure of the temporal world: this also is a temporal duty yet closely connected with the sacred: it takes precedence over all others because it is closer to the very kingdom of the spiritual. Christianity must infuse from within, and, as it were, in secret, a certain life-giving sap into the world. We should naturally suppose this Christian sap will be somewhat tinged with blood.



The Ardagh Chalice

A COPY OF THE WORLD FAMOUS ARDAGH CHALICE which has been in Ottawa for many years will shortly be presented to St. Michael's College, Toronto, for display in the College's Medieval Institute. It is likely that this beautiful specimen of the metalworker's art will form part of the Irish historical and art exhibit at the New York World's Fair. The exhibit is being arranged by the American Irish Historical Society.

The original Ardagh Chalice is one of the most valued possessions of the Science and Art Museum, Dublin. Many costly and exact copies have been made for churches and private collections all over the world. The copy shown a few nights ago to the Ottawa Irish Historical Society was made to order about 25 years ago by a famous Irish master goldsmith for the late Hon. Charles Murphy and his brother, Edward Murphy. It is in their name that

the executors of their estates are now presenting the beautiful cup to the Medieval Institute.

Both Hon. Charles and Edward Murphy made provision for the future of this valued cup in their wills. They stated it was to be sent to the Vatican Museum unless a suitable and safe place could be found for it in Canada. Naturally they wished to keep such a beautiful and valuable treasure here and offered it to St. Michael's College where it will be on public view in the Medieval Institute.

Although it is a copy of the Ardagh Chalice, it is extremely valuable and is said to be one of the finest copies in existence. Aside from its historical associations, it is a lovely and intricate specimen of metal work and an art object of rare beauty. As it was the work of James Wallace, a goldsmith formerly

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in the employ of the firm that restored the original Ardagh Chalice, and as Wallace and all of the men who laboured on the original are now dead, it is considered doubtful that any more exact copies will be made.

Of the original now in Dublin an old book on early Christian art in Ireland states: "No example has hitherto been found in Great Britain of the same class as this exquisite chalice. Indeed, with a few exceptions, such as the chalice in the Abbey of Witten in the Tyrol, this is a unique example of the two-handled chalices used in the early Christian times." Other authorities claim it is the most beautiful example of early Christian metalwork in all Western Europe.

No one knows just how old the Ardagh Chalice may be, but the year 700 A.D. is generally accepted as the likely date of its manufacture. It contains certain designs and a quality of enamel work that was unknown after the 10th century. Considered by present day standards, this cup, now at the very least 1,000 years old, is said to be a veritable triumph of the combined skill of the goldsmith, the silversmith and of the jeweller and enameller.

Authorities say it combines classic beauty of form with the most exquisite examples of almost every variety of pure Celtic interlacing and ornamentation. The original, although partly restored, is in a somewhat decayed condition as time has removed some of the softer metals. The copy which Hon. Charles Murphy had made was like the cup would have appeared in 700 A.D. It took many months to produce it.

Although usually referred to as the Ardagh Chalice because it was used as such in the early Christian churches, it is more in the shape of a cup than a modern chalice. It is about 10 inches

high and the same across the top and has two handles. The "neck" between the richly embossed base and cup is only about an inch long so that it could not be readily carried by the priest. Most chalices intended for church use have been made with a much longer neck and the handles have been eliminated. Mr. Murphy's copy is identical with the original, the gold filigree work, inlays, stones and enamel having been copied faithfully. This is one reason why it is considered so valuable and why it may be chosen for the World's Fair Irish exhibit.

The original chalice was discovered by a man named Quin when he was digging potatoes on his mother's farm close to the village of Ardagh in September, 1868. After passing through many hands it came to the attention of Lord Dunraven who recognized its beauty and importance and sent it to the Irish Royal Academy in Dublin. It was forwarded to a famous firm of jewellers to be cleaned and repaired and in 1873 the British Treasury claimed it under the terms of the Treasure Trove regulations. It is to-day considered one of the great treasures in the Science and Art Museum, Dublin.

Like the original the copy here contains a great deal of intricate and interesting scroll and filigree work. Curious is the fact that when turned over so that the hollow under the curved base is exposed the same delicate attention to ornamentation may be seen. In fact, the whole cup may best be viewed when held a few inches above a mirror.

At the Medieval Institute in Toronto this lovely piece of metal art will be placed on exhibit as a lasting memorial to the good taste and interest in things Irish shown by Charles and Edward Murphy.



Panegric on Pope Pius XI

Translated from the Latin by
Rev. T. Vahey, C.S.B.

TEN DAYS AGO POPE PIUS XI DEPARTED peacefully from this life. His death, though expected, nevertheless caused an echo of grief to resound throughout the Christian world. But he has bequeathed so rich a legacy of magnificent teachings and wonderful works that all cannot but now rejoice that he has gone to receive from Him Whose vicar he was the tiara of everlasting life in reward for his great labours. He was "a giant raised up to run the way" whose fame no eulogy can fittingly describe.

This is not the place, Most Eminent Princes, nor the time to recount all the splendid achievements of the lamented Pontiff. But since you have commissioned me to say something of his long and glorious pontificate I shall attempt to tell the salient and most striking features of his apostolic career, drawing my material from those inexhaustible mines of true wealth, his Encyclical letters.

All the letters of Pius XI are so worded and constructed that their beauty and truth cannot but attain the end the Pontiff had in mind in their composition: peace for every person; peace for the home and society; peace for and between all races and nations!

Pax Christi in Regno Christi!

Before proceeding, however, to the Pontiff's teachings I should tell a few facts about his life. Achille Ratti was



born near Milan, educated in sacred and secular studies first at the school of St. Peter the Martyr, afterwards at Milan and finally here in Rome. Zeal and energy characterized all his work. After his ordination to the priesthood in the Archbasilica of the Lateran the following thirty-four years were spent in fostering and perfecting the curriculum of the Milanese Seminary and in reorganizing and enriching the Ambrosian and Vatican libraries. Trained in solid piety and burning with charity for the interests of God and neighbour, he exercised his holy ministry for the welfare of young men and boys whose docile minds he moulded in Christian virtue both by word and example. During his annual vacation he would climb the loftiest Alpine peaks and in so doing manifest great powers of strength and endurance. Gazing from

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some dizzy eminence he would delight in beholding gigantic mountain ranges, verdant green valleys, snows glistening like dazzling diamonds in the sunshine, the vaulted roof of heaven with its ceiling of blue, in a word, he would drink in the very majesty and magnificence of God Who seemed never so close as on these occasions. By such physical and mental exercise the future teacher of Christendom sharpened to keenness all his faculties. His talents included a subtle intelligence, an ample capacity, a scrupulous accuracy, exactitude in his writings and in the arrangement of details, a majestic dignity befitting a high office, charm of speech, rhythm of language, steadfastness of purpose, balance, foresight, diligence and energy in action and an invincible fortitude in trying situations. The records of history with which he regaled and trained his mind, the custom of exchange of correspondence with the erudite international diplomats, his journeys to foreign lands and particularly the functions of his sacred ministry conferred upon the Ambrosian Master no small measure of experience nor a mediocre knowledge of men and affairs. And so, it is not difficult to understand his meteoric rise to the highest honours. His ability to speak several languages and handle nice affairs diplomatically gained him advancement to the post of Apostolic Visitor to Poland. At the time he was sent to that country, Poland was at war, a fact necessitating exceeding caution and tact because of the possibility of international complications. Every difficulty was resolved with such success that after Po'and recovered its independence Pius XI was elevated to the dignity of Archbishop and appointed its first Apostolic Nuncio. He was loved by the people of that nation not only because he discharged all his duties faithfully and successfully, but also because he remained fearless and undaunted, like a true soldier at his post, when the enemy were at the very gates and threatening the lives of all the inhabitants. Signal honours were next conferred upon him when he was installed as Archbishop of Milan and chosen a prince of the Catholic Church. But this ancient and re-

nowned Archdiocese, together with the "Cardinal's Hat", were only a prelude to the swelling act, for within seven months after their reception, he was, by the will of God, duly authorized to vacate the see of Ambrose to come to Rome and to occupy the See of Peter as vicegerent of Jesus Christ upon earth.

At the very beginning of his pontificate Pius issued his *Ubi Arcano* (Dec. 23, 1922). This letter is a sketch or outline of all his future efforts. It was the fruit of long meditation and serious study. All his other letters follow logically from this. It may be likened to a fruit tree with buds that gradually unfold their petals and burst into blossoms of all colours indicative of the rich fruit that the tree will, in season, yield. Or it may be compared to the seed from which spring all his other communications and establishments in the following seventeen years.

The first part of the letter recalls things for which we should be thankful and things which we cannot but deplore. The principal evils following in the wake of the war, evils that stand in the way of enduring peace are enumerated. The disasters of that abominable war and the enmity and hatred begotten of it prevent, as the Pontiff says, nations from recovering their breath. Internal dissensions, the deadly conflicts between the classes of society, the destruction of the family and ignorance of Christian virtues are deplored and condemned.

These evils themselves are not only recounted in the *Ubi Arcano* but their causes diligently investigated and set forth. They are due, says the Pontiff, to an immoderate desire of ephemeral things, to an immoderate pursuit of worldly happiness, to an avarice that engenders every kind of evil for human society. Such a condition has resulted from ignoring God and Jesus Christ, His Son. Men find themselves in this morass of evil in this welter of antinomies because they have forgotten the order established from time immemorial by God and His Church. The fact that the state has seized powers that do not belong to it by right and that the government and direction of the family are

no longer accounted as subject to the control of the Church has dealt almost a death blow to marriage which Jesus Christ raised to the dignity of a sacrament, to Christian education and to religion itself which has everywhere become obscured by such usurpation. Until the universal sense of religion is no longer dulled and the family which the Church has ever held to be the unit and bulwark of society is restored to its pristine glory, divorce, incontinency, class hatred, disorder and chaos will continue to prevail.

As these evils and the terrible disasters and sufferings that accompanied them had not begun to disappear with time, Pius XI published his Encyclical Letter *Nova Impendet* (Oct. 11, 1931) in the tenth year of his pontificate. He directly attacks the inhuman economic system which has caused world-wide unemployment and the unparalleled rivalry and haste in the preparation of armaments. To remove, or at least check, these calamities the very next year he issued his Encyclical *Caritate Christi Compulsi* (May 3, 1932). In it he exhorts the faithful to pray earnestly and make reparation to the Most Sacred Heart of Jesus, whose love and honour he had in his Encyclical *Miserentissimus Redemptor* (May 28, 1928) most eloquently and beautifully eulogized.

Other timely and effective remedies are suggested to heal all the curable ills of society. Each of these has received special emphasis. Each has flowed from the superabundant and vital source of all Christian Wisdom. To remove avarice the Encyclical *Mens Nostra* (Dec. 20, 1929) was published. Spiritual exercises, "the incomparable training school of the Spirit," are earnestly recommended as the remedy. The Encyclical *Quas Primas* (Dec. 11, 1925) given out in the Holy Year, repeats and expands many prominent features of the *Ubi Arcano*. The Church is portrayed as a Kingdom, divinely established with Christ for its King, Whose rule must govern and direct every phase or aspect of the lives of men, their families and their associations. The Encyclical *Casti Connubii* (Dec. 31, 1930) considers in full the

holy sacrament of matrimony. The nature and dignity and benefits of Christian marriage, along with the vices opposed to it, are clearly set forth and elucidated. Here, too, are the remedies necessary for its complete Christian orientation proposed. The Encyclical *Divini Illius Magistri* takes up again a plea stated in the *Ubi Arcano* for the founding and support of establishments suitable for the Christian education of the young. Such an education should, of course, where possible, begin and continue before the altar and the hearth. The effort to win the young to the cause of Christ is called a *bonum certamen* and should arouse the most earnest solicitude of all Christians. As the cinemas, evil pictures, salacious books and magazines are making great inroads against the faith of the young the Pontiff advises that all modern inventions be used to counteract error and propagate truth. "God and His Christ have been driven from institutions where youth is being trained" and this unhappy separation cannot but beget deplorable consequences. In his Encyclical *Vigilanti Cura* (June 29, 1936) he vividly tells how fascinating the cinemas are becoming. He describes the dangers they involve for all but particularly for the young. To offset the effect of bad literature he aroused interest and enthusiasm for the Catholic Press by inaugurating its exposition in the Vatican. In his Encyclical *Divini Illius Magistri* he shows how neutral and mixed schools exercise an influence perverse of Christian faith and morals. In all his letters we see the same procedure, every error made manifest and vigorously condemned, every truth proclaimed and unflinchingly upheld.

As in his *Ubi Arcano*, so in his Encyclical *Ad Catholici Sacerdoti* (Dec. 20, 1936) Pius XI tells how holy the lives of priests should be. He encouraged them to be generous in their sacrifices and to be loyal to their bishops. He calls to mind the great dignity as well as the grave responsibility of a priest. His letter on the priesthood may in truth be called a comprehensive tract on that holy office. Seminarians especially awakened the hopes of the

The Thurible

Pontiff and consequently a deep interest in their training. On the very threshold of his pontificate before addressing the Catholic world he issued an Apostolic Letter (Aug. 1, 1922) instructing young aspirants to Holy Orders that they were to delve into the truths of Theology and Philosophy and to study the Latin language so as even to be able to hold converse in it. The Encyclical *Studiorum Ducem* (June 29, 1923) marked the celebration of the sixth centenary of the canonization of the Angelic Doctor, St. Thomas Aquinas. It emphasizes, to be sure, the importance of sacred and profane studies, but the principal document and the one that reveals the genius of the most learned Pontiff is his "Deus Scientiarum" (May 24, 1931). The "Apostolic Constitutions" found therein state the requirements and standards which must be obtained in all Ecclesiastical Universities and Faculties. The Pontiff envisions the latter surpassing all other universities in scientific research, brilliant scholarship, and splendour of achievement.

The high distinction attained by Pius XI in fostering and promoting the Arts and Sciences is attested by the institutions and monuments he has left behind. In passing, one might draw attention to the observatory at Casteldongolfo, the picture gallery in new wing of the Vatican Museum, the new building of the Minor Roman Seminary, the Institute of Christian Archaeology, Vatican City Radio Station, the Pontifical Academy of Science and, above all, the Lateran University which he formally opened and dedicated. The very stones of these edifices proclaim his fame.

Nor is there anyone who does not know with what delight the learned Pontiff welcomed conventions of educated men to the Vatican. Over and above the customary audiences accorded the academicians of his Pontifical Academy, it will be enough to recall that famous congress composed as it was of men versed in law from every portion of the globe—that congress upon which Pius XI in the court of Beatification in the presence of a very large group of eminent ecclesiastics

joyfully set the crown of his approval. As Bishop of Rome he erected several parish churches and renovated or enlarged others. This work involving such heavy expenditures only further attests his pastoral solicitude for the good of souls.

In the *Ubi Arcano* there are words directly addressed to the clergy of Religious Orders. These words have to do with the training they receive whether it be for the cloister where they direct their energy to celestial contemplation or for the world where they must stamp with the seal of their holy example and challenge to the loftiest ideals the lives of the faithful of Christ whose distracted hearts they should assuage with the words and heal with the works of Christian charity. Two years later in his Apostolic Epistle *Unigenitus Dei Filius* (March 19, 1924) he speaks to all Religious on the subject of studies and discipline that should obtain in their several institutions.

In the *Ubi Arcano* very special attention and consideration is devoted to Catholic Action. The Pontiff salutes those who participate in this laudable work with the words of St. Peter, "a chosen generation, a kingly priesthood, a holy nation, a purchased people." As time went on the nature and form of Catholic Action is so often explained and defined in Encyclical Letters, Apostolic Epistles, audiences, conventions and sermons that it may be called the most conspicuous badge of this pontificate. Perhaps it would be better to compare it to a harmonious and melodious theme that keeps ever recurring and resounding throughout a great symphony.

To Promote efficaciously the action of Catholics, Pius XI said in his *Ubi Arcano* that certain capital teachings of his predecessors, especially those pertaining to pressing economic and social problems, had to be recalled. He set the example by giving the world his priceless and memorable Encyclical *Quadragesimo Anno* (May 15, 1931).

The Encyclical *Iniquis Afflictisque* (Nov. 18, 1926) clarifies the distinctions and relations between ecclesiastical au-

thority and civil power. The Encyclical *Acerba Nimis* (Sept. 29, 1932) deplores the injustice of the Mexican government in its relations with Christianity and Christians. The Encyclical *Dilectissima Nobis* (June 5, 1933) expresses the Pontiff's anxiety for Spain where not only the Catholic Faith but prosperity and concord of citizens are precariously jeopardized. It hurls with justice and defiance an invective against those unjust laws which were enacted to undermine the Church in that country. Of late, the master of the Church had been vigorously denouncing communistic atheism, the terrible persecutions of Catholics and other modern aberrations in Encyclicals, audiences, sermons and customary addresses.

The world-wide concern of the Shepherd of Christendom extends, as we see in the *Ubi Arcano*, to those millions who are not yet of the fold. How many loving and paternal invitations he has sent to those "whom discord keeps aloof begging them to return to their Father's house"! How many rules and regulations he has formulated particularly in his Encyclical *Mortalium Animos* (Jan. 6, 1928), to safeguard and maintain unity of religious doctrine and practice! How much energy he has expended to advance the knowledge of Oriental culture and civilization, to prepare a code of laws for Orientals and to throw light upon the dark religious history of the Orient! How many undertakings and arrangements there have been to gather all pagan souls within the true sheepfold! What tongue or pen can adequately bear witness to such untiring zeal? Let the works themselves give testimony. The Propagation of the Faith which he reorganized and accommodated to modern times and circumstances can bear its witness. The remarkable Missionary Exposition held in the Lateran Museum and attended by thousands throughout the Holy Year can still bear witness because a portion of it has been retained to perpetuate the event. The numerous dioceses, vicariates and prefectures Apostolic established in the mission fields afar also bear their incontestible witness.

In determining the relations that obtain between evil governments and the

Holy See, Pius XI, adhering strictly to the policy of Benedict XV, entered into solemn concordats with several states because he was first of all stirred by the desire to promote the salvation of souls and the prosperity of all citizens.

The nation, however, that was most near and dear to the Pontiff's heart was found wanting.

At the end of *Ubi Arcano*, directing his words to Italy, paternally remarked that of all the nations with which the Apostolic See had entered friendly relations Italy was missing. "Italy," said he, "a native land so very dear to us, the place revealed by God Himself for Peter's See, is missing." After recounting the safeguards necessary to protect the liberty of the Pontiff, he concludes: "Our almighty and compassionate Lord will in His own good time make this most joyful day to dawn in a blaze of glory. Then We shall behold a fruitful harvest of all good things, particularly the re-establishment of the Kingdom of Christ in all hearts and the peaceful settlement of Italian and universal problems."

The long-awaited day dawned ten years ago (Vatican Treaty). The peace foretold at length arrived. This extremely arduous task of securing peace with justice marvellously enhanced the dignity and authority of the Roman Pontiff throughout the world.

The total aggregate of the undertakings and achievements of Pius XI has entitled him to a place beside those great men who will live as long as life will last.

It is true that all the desires and prayers of the high-souled Pontiff have not yet seen fulfilment. The peace of Christ is still sadly wanting in many places. It was to obtain this peace of Christ in the Kingdom of Christ—*pax Christi in regno Christi*—that the pious pastor of souls offered to God his final years of sickness and pain. Though wasting away day by day he grimly grasped the tiller of Peter's barque and held on for God and Christ His Son. The immolation has now been made. May God in his merciful kindness lend a gracious ear to the final prayer of his illustrious victim.

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Behold, most blessed Father, the august body of your counsellors, the College of Cardinals, the interpreter of the Catholic Church, is offering prayers to God that you may rest in peace. The divine Redeemer Whose memory you glorified by solemn jubilees has Personally received you into His everlasting tabernacle. The Virgin Mother of God whose praise and protection you celebrated so many times has now greeted you. Those saintly and magnanimous souls whom you canonized and who have been interceding for you

and strewing your laborious pontifical path with fragrant flowers have come running with joy to meet you.

O most blessed Father, may You, the undaunted herald and defender of truth and justice, never cease to enlighten us who are sojourners here on earth with the radiant splendour of Your teachings.

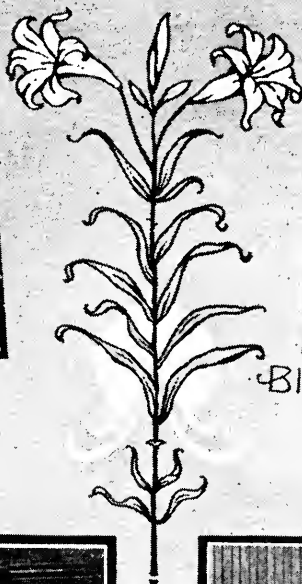
"But they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice as stars for all eternity" (Daniel xii, 3).



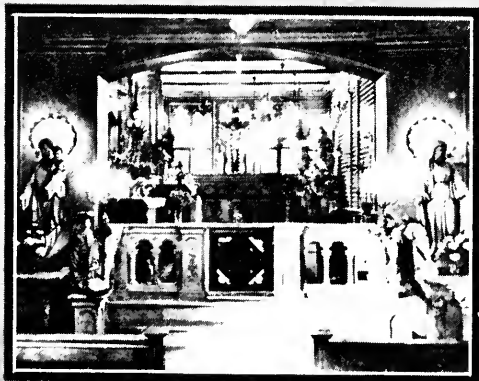
"FORTY-NINE"



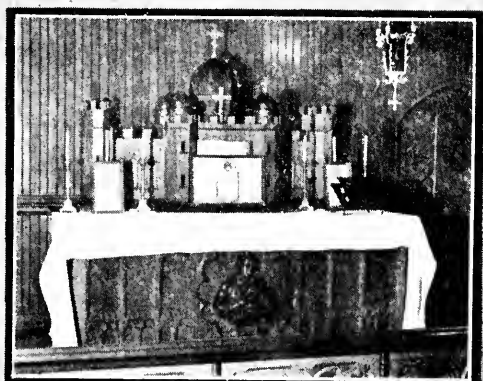
St. Basil's Church



Blessed Virgin's Altar



Precious Blood Chapel



Main Altar-Student's Chapel

—In
Memoriam



FATHER HENRY STANISLAUS BELLISLE

THE DEATH OF FATHER BELLISLE on December 28 last at Assumption College touched with genuine grief many old students of St. Michael's who remember him so affectionately as a boy at college or as an able teacher and devoted priest on the staff for many years, including a period of three years as Superior. This office, which he adorned for all too brief a time, he was compelled to relinquish in 1934 through ill-health brought on by overwork, but, recuperating gradually throughout the following year, he resumed college work in 1935 as a professor of philosophy and assistant Superior of Assumption Col-

lege, Windsor, where he rapidly made himself a most valuable member of the staff, and seemed in a fair way to build up a reputation for scholarship and devotion to duty at that College like unto the one which he won for himself at his Alma Mater. Renewed illness in November last of a severe kind was, however, a stern warning that his priestly career, so fruitful, even if short, was all but over. The end came suddenly but peacefully in the early morning of January 28th. The funeral Mass was celebrated by Bishop Dignan and the sermon preached by Father McCorkell, both classmates of college days; he is survived by a

brother, Edward, and by two sisters, Miss Margaret Bellisle and Mrs. Tryhorn, all of Toronto.

Henry Stanislaus Bellisle was born in Georgetown, Ont., on November 12, 1891. His primary education was obtained in his native town, but the family moving to Toronto, his long association with St. Michael's College began in 1904, when he enrolled as a day scholar in the first form of the High School department. A devoted son to his parents and family, and a faithful altar boy at St. Francis Church, where his old pastor, Monsignor William McCann still leads a diminished but devoted flock, he soon became at the college a good student and a popular athlete. Surviving students of those days will remember how gifted and impressive he was both in class and on the campus, the more remarkable in that he was so young and so small. In 1909-10-11 he was an outstanding star on the St. Michael's Junior O.H.A. hockey team, and at the same time equally brilliant on the rugby field. Few indeed in the long line of distinguished St. Michael's athletes have a record like Harry Bellisle's, and fewer still, if any, can claim such brilliance in both study and sport. In the final year of his University course he became a lay master on the high school staff, where his natural ability as a teacher was quickly recognized. Graduation with a B.A. degree and first class honours followed in June, 1911, his classmates being Bishop Dignan of Sault Ste. Marie, Father Charles E. Coughlin of radio fame, Father McCorkell, the present Superior of the College, Murray Mulligan of Sudbury, Ont., and Bernard Fitzpatrick of Brooklyn, N.Y., the last two having entered the legal profession.

Father Bellisle entered the Novitiate of the Basilian Fathers in August, 1911. The surviving members of that class will recall the piety and zeal which marked his life as a novice, giving promise of the intense spirituality which later characterized his priestly ministrations and made him so effective a preacher of Retreats. Following his profession on August 15, 1912, he began his theological course and was ordained on September 26, 1915. The final year in

theology was taken at the Catholic University of America at Washington, where he also obtained the M.A. degree in Philosophy. His teaching career began at Assumption College in the fall of 1916 where he, at the early age of 25, became head of the department of Philosophy. Transferred in 1919 to St. Michael's as assistant Superior, he took over the newly created office of Principal of the High School and added for good measure the position of the Registrar of the College in 1925. In the summer of 1927 he was granted leave of absence for study at Louvain, but returned in ill-health in a few months, and resumed the position of Assistant Superior the following year. His appointment as Superior followed in 1931.

Father Bellisle left a permanent mark upon St. Michael's College. It is on the whole true that the history of any great college is a biography of a few men on its staff, and one of these in the case of St. Michael's was Father Bellisle. It is safe to say that the College would have been different had he never lived and would have been poorer in many ways. St. Michael's has an enviable reputation in athletics. What Father Bellisle contributed as an athlete to this reputation has already been mentioned, but it must also be recorded that as a member of the staff he guided and enhanced the glory of its athletic name for fifteen years. The courage, the resourcefulness, the fighting spirit which marked him as a player he was able to inspire as a coach in the teams under his direction. But, above all, he made athletics subserve higher moral ends, and was zealous to cultivate through this medium the spirit of loyalty and self-sacrifice without which real success in athletics, success which has little relation to the mere winning of games, is impossible.

As an administrator, we shall probably not look upon his like again. Under his guidance as Principal for eight years the High School made a distinct advance in the art of forming Catholic youth, and what was very close to his heart, maintained and improved its reputation as a nursling of vocations to the priesthood. The High School which he attended as a boy was and always

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remained his first love and he was particularly anxious that all the boys of the city who desired a Catholic education should be offered it, whatever their ability to pay the fees might be. To this end he acted as Superior a few days later, lowering the fees and establishing East and West End branches of the High School in Toronto. This generous policy had unfortunately later to be abandoned.

As Superior from 1931-34 he took two important steps, either of which alone may be considered landmarks in the history of St. Michael's. The first was the purchase of the College farms, an entirely new departure in our traditions, which his insight into our future needs and his courage prompted him to make, and which may ultimately prove to be of the greatest value. The other step was taken to meet a difficulty which arose when the University of Toronto discontinued First Year Pass, thereby making it impossible for graduates of American High Schools to enroll without an additional year of study. This additional year, Father Bellisle was able to provide through the generosity of Assumption College and the University of Western Ontario, the American freshmen enrolling as Assumption College students resident at St. Michael's College. This arrangement has made it possible for St. Michael's College to double its numbers within a few years.

In spite of his many administrative duties Father Bellisle found time to devote to the improvement of his scholarship. Gifted intellectually to an extraordinary degree, he had likewise the patience and perseverance of a research student, and made considerable progress in the thought of St. Augustine and St. Thomas. For some years he held a professorial position in the Institute of Medieval Studies, to the

organization and development of which he was devoted. His final years at Assumption were years of steady advance in scholarship, and in this respect as well as in many others his loss to the Basilian Fathers is incalculably great.

Father Bellisle was, however, not merely a great scholar and teacher; he was also a great priest. He had great faith and deep humility. The combined influence of those two virtues proves to be powerful in any man, but in Father Bellisle it was irresistible. Many students have had their whole lives completely changed by coming under his direction for a few years. His sermons and conferences had an uniquely persuasive quality such as only a man of God can impart to everything he says. Even his lectures on philosophy gave unmistakable signs that he was not only a scholar but a priest. Whatever way you came in contact with him you were bound to recognize a personality to which nature and grace combined to give a quality almost unique. What is the more extraordinary is that at the same time he was extremely affable and companionable. Indeed he seemed to retain to an unusual extent the spirit of a boy throughout his whole life, and perhaps this is the secret on the natural side of his influence over boys. His gay rippling laughter was a familiar sound to the students and staff alike at St. Michael's, and one grieves to think that it shall not be heard again.

St. Michael's College, undergraduates, graduates and staff mourns his passing as it has mourned few indeed. His body lies in the shadow of Assumption College to which he devoted his last few years, but his monument is here at St. Michael's which he loved as a boy and served as a priest, and upon which he left an impression that will never be effaced.



FATHER CORNELIUS SHEEHAN

Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee!—*St. Augustine.*

AND SO IT PLEASED AN INFINITELY LOVING GOD to take to Himself one whom we all loved much, in the person of Father Sheehan. Born at Cleveland April 17th, 1902, ordained at St. Basil's Church, Toronto, June 29th, 1929, death came suddenly to this young priest at Winsted, Conn., on February 7th, 1939.

As a boy, Father Sheehan attended St. Joseph's Seminary in Cleveland. He next proceeded to make splendid High School and University Courses at Assumption College, Sandwich, Ontario. His influence for good amongst his fellow students was a persevering topic of conversation with his teachers. As an athlete "Connie" Sheehan was regarded by Assumption "Old Boys" as the greatest every graduated from that College. His all-round ability as an athlete by no means superseded his versatility as a teacher, in which profession he guided his classes to remarkable success in most subjects of the matriculation curriculum.

As this is being written more than a month after Father Sheehan's death, the reality of this tragedy just seems to be making itself felt. His was such an impressing personality, such a strong character, gentle withal, that it seems he is still very much in our midst.

Tragedy we call it, but tragic only for us who miss him so much. For this priest of God had a most beautiful death, fortified and consoled with all the last Sacraments, which he himself had so faithfully dispensed during his priesthood.

His Excellency Archbishop McGuigan sang the funeral Mass, assisted by Father Sheehan's brother, Father William Sheehan, C.S.B. Very Reverend H. Carr, C.S.B., Superior General of the Congregation of St. Basil, preached the sermon. Unfortunately, space does not permit us to give here the complete content of that beautiful oration. Suffice then to quote some of the sincere tributes paid to our departed confrere: "He was a sculptor's dream of physical manhood . . . He never failed me once, and I knew he never would . . . He was never so happy as when he was loaded with work . . . In his death God gave him the fullness of the treasures of His Church . . . God will love him, does love him, and will be good to him, through Jesus Christ our Lord."

To the members of Father Sheehan's family and to his numerous friends, as well as to the Congregation of St. Basil, *The Thurible* offers its heartfelt and sincerest sympathy. Humanly, his loss is an irreparable one. Yet we know in the light of Faith, by virtue of the comforting doctrine of the Communion of Saints, that our mutual ties of affection and assistance are enhanced by death. May God have mercy on his beautiful soul!

SHORTLY AFTER THE EVENING MEAL ON Tuesday, October 11th, 1938, Father McCorkell summoned the priests of the College to attend a dying confrere. Later, as the hour of the evening spiritual exercises approached, one by one they raised their hands in a last absolution and then withdrew. Half way through the devotions the last watcher arrived. Father Joseph Mullaly Kennedy had died.

Born in Lindsay on July 22, 1869, Father Kennedy first came to St. Michael's in 1883. Later he attended the Grand Seminary at Montreal and

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FATHER JOSEPH KENNEDY

then taught in the Petit Seminaire de Ste. Therese. Feeling called to the religious life he entered the Congregation of St. Basil and was ordained on August 24, 1900.

The early years of Father Kennedy's priesthood were devoted to teaching in St. Michael's; Assumption College, Windsor; and St. Basil's College, Waco, Texas. When poor health forced him to give up teaching he undertook to serve as an assistant in different parishes under the care of the Basilians. His last active post was at St. Mary's Church, Owen Sound.

As a student, Father Kennedy obtained the French prize at the College and later, while in Quebec, acquired a very fluent knowledge of the language and frequently preached in it. He was also a keen student of Irish history and visited Ireland on two occasions.

Father Kennedy's remains were brought to St. Basil's Church to lie in state on Wednesday and the Office of the Dead was recited. On Thursday the Very Reverend Henry Carr, C.S.B., Superior General of the Congregation of St. Basil, celebrated a Solemn Requiem Mass for the repose of his soul. Rev. L. J. Bondy, C.S.B., Councillor of St. Michael's College, and Rev. J. H. O'Loane, C.S.B., Superior of Aquinas Institute, Rochester, N.Y., were deacon and subdeacon. The Most Reverend James C. McGuigan, D.D., Archbishop of Toronto, was present in the sanctuary and gave the Absolution. Chaplains to His Grace were the Rev. M. J. Ryan, C.S.B., Bursar of St. Basil's Seminary and a classmate of Father Kennedy, and Rev. W. H. Murrar, C.S.B., Superior of the Basilian Curial Residence. The sermon was preached by the Rev. E. J. McCorkell, C.S.B., Superior of St. Michael's, who referred to the virtues demanded of the priest and their fulfilment in Father Kennedy's life.

To his brother, James A. Kennedy, of Chicago, and his sister, Mrs. J. T. Morkin, of Victoria, B.C., *The Thurible* extends sympathy and the assurance of a remembrance in the prayers of the student body.

—R. I. P.



ELMSLEY HOUSE
ST. MICHAEL'S
COLLEGE

Chronicle

*The Year's Events
in Picture and Print*





To the Graduating Class of 1939

Rev. E. J. McCorkell, Superior of St. Michael's

THERE IS AN EDUCATIONAL HERESY ABROAD to the effect that a University education is a luxury, which they who desire it should pay for.

It is easy to see the falsity of this doctrine on merely utilitarian grounds, for the State which has a goodly number of research experts on the one hand and a sufficiency of trained minds to make a sane use of the fruits of research on the other will be superior to one which lacks either the one or the other or both. But it is not on flimsy utilitarian grounds that I would attack the error; it is rather on the ground of Christian philosophy. The State exists to make man more truly human, to enable him to develop his powers, his creative energies and his characteristic life of reason, as well as to make effective his attempts to make the forces of the physical world instruments of his freedom. It can do this best of all perhaps, by promoting sound University education, particularly that type of university education which it has been our aim to give you here, viz.:—wherein reason is illuminated by faith and thus made to realize to the uttermost its intrinsic fecundity.

It should never be forgotten that the essentially human life is a life of reason, a reason illuminated by faith. Such a life is not a luxury for the few, but a necessity for all, at least for all who are competent. If the State exists for the good of its citizens, its first duty is to promote this life of reason. Any other course will be an irrational one, tending to the degradation rather than the exaltation of man.

I recall to your minds at this solemn moment of your graduation these fundamental principles of Christian philosophy, and urge you to make them prevail to the best of your ability in a world which shows abundant signs of having forgotten them.

The Graduating Class



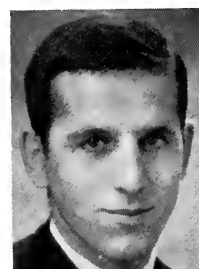
Joseph Eustace Bennett
Pittsford, N.Y.

Pass Arts. From Rochester's Aquinas Institute. Students' Council Secretary III; Class Vice-President III; President Catholic Action Club II, III; Oratorical Club II, III; *Torontonensis* Representative III; Newman Club III; Volleyball and Water Polo II, III; Senate Club III. Aspires to bolster legal profession.



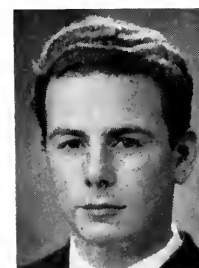
Joseph John James Benninger
Walkerton, Ont.

Pass Arts. St. Michael's carried on where Walkerton High School left off. Sincerely believes that "More things are wrought by prayer than this world dreams of". Expects to carry on as a teacher and extends his gratitude to those who made this possible.



D. Cyril Bergeron
Toronto, Ont.

Pass Arts.



Thomas Bradbury
Toronto, Ont.

Pass Arts. Matriculated from St. Michael's College School. Member of Catholic Action Club III; Social Forum Executive I-III. Worked at Bigwin Inn during summers. Intends to enter Seminary. Hopes for better social conditions.

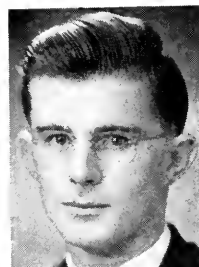


John James Callahan
Toronto, Ont.

Pass Arts. Matriculated from St. Michael's High School. Pursued a course of study in which philosophy was the predominant subject. Member of St. Michael's Athletic Association III. Aspires some day to find a place among men where he can support their rights.

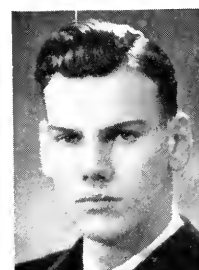
George A. Conlin
Toronto, Ont.

English and History. George came Varsityward from De La Salle at Aurora. As a summer occupation, he likes swimming.



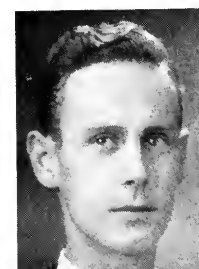
John Allan Conway
Toronto, Ont.

Mathematics and Physics (Division II). Came to Varsity on a Teehy Memorial and Knights of Columbus Scholarship. Was a Newmanite for three years. Was President M and P Society IV. Liked M and P, best course on the campus. Hopes for future in insurance.



James Francis Cross
Toronto, Ont.

Pass Arts. Jimmie was very fond of catching snakes, picking frogs, searching for plants, and pressing flowers. The greater part of his summer is spent in swimming and diving. His opponents at bridge and chess have tried to avoid recalling their chagrin in their attempts to match their wits against his.



John Francis Culnan
Toronto, Ont.

Philosophy. Though it's business before pleasure, he puts fun in every measure, and hopes he'll not regret it during May. Why, of course, he came to College for the sake of getting knowledge, but he's picked up other things along the way.



Edward Manning Dawson
St. Catharines, Ont.

Pass Arts. Came to Varsity from St. Catharines C.I. to enlist in Moderns. After a one year sally, decided that "discretion was the better part of valour" and so retreated to the Pass Course. Interests range from swing to the Summa. Hopes to do graduate work, but who knows the future?





Victor Francis de Bonis
Troy, N.Y.

Pass Arts. Came to Varsity from Catholic Central High School, Troy, New York. Was President of graduating class. Managed Intermediate Basketball II. Was member of Italian-Spanish Club three years, becoming Vice-President III. Intends to study for M.A. at State Teachers.



George Arthur Delhomme, Jr.
Houston, Texas.

Philosophy (English or History). Desire to see snow and icicles landed George in Varsity after one year at University of Texas. Is fond of French movies and Canadian girls, but enjoys the higher things of life too. Teaching and graduate study darken the horizon.



Angus Michael Dixon
Sudbury, Ont.

English and History. Engages in jiu-jitsu, hockey, figure-skating. President of the Letters Club IV. Mines nickel in the summer. Pursues poetry in the winter. "Rapt, twirling in thy hand a wither'd spray, and waiting for the spark from heaven to fall."



Thomas Peter Dodd
Pembroke, Ont.

Pass Arts. Matriculated at Pembroke C.I. Pitched for Inter-faculty Baseball Team I-III. Member of Science Club II, III. Was in the Oratorical Club III. First tenor in the Glee Club III. Spent summers as a councillor in boys' camp. Snooker takes up his spare time. Plans to enter Faculty of Medicine in the fall.



John Dubeau
Parry Sound, Ont.

Pass Arts. Matriculated from Parry Sound High School. Spent summers timekeeping for construction company. Intends to enter medicine.



James Francis Dunn
Almonte, Ont.

Philosophy. Jim spent his summers at such varied occupations as tennis, swimming and highway work for Hepburn. Member of St. Michael's Oratorical Club I-IV; St. Michael's Orchestra I, II; and M.H.B.C. II-III. Plans his immediate future at Osgoode.

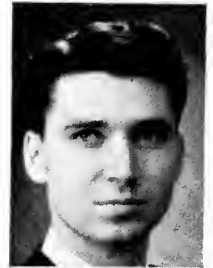
J. J. Francis Firth
Barrie, Ont.

Philosophy. Came to St. Michael's from Barrie Collegiate on an Edward Blake Scholarship in 1932. Returned after three years' absence in '36. Member Social Ethics Club II and III; Catholic Action Club IV. Intends to continue his studies for the priesthood.



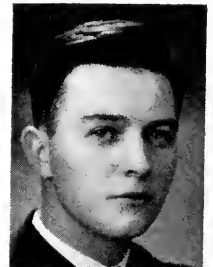
John James Fitzpatrick ΣΧ
Toronto, Ont.

Pass Arts. Matriculated from De La Salle College, Toronto Member of the Hart House House Committee III and the Sigma Chi Fraternity.



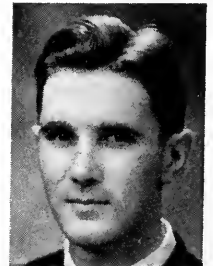
John Francis Flynn
Addison, N.Y.

Pass Arts. Johnny hails from the southern frontier of New York State. He displayed his athletic ability at Intermediate Basketball I, II, III; Interfaculty Basketball I, II; Football I, II; Swimming II, III. Member of Science Club III. Johnny intends to study for an M.D.



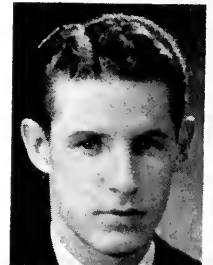
Patrick Gorman
Toronto, Ont.

Philosophy (English or History). Pat is a Sudburyian by birth, an Irishman by descent, and a Torontonion by destiny. For the past decade he has harboured at St. Michaels' in the winter, and in the ports of the Great Lakes in the summer. Interested particularly in debating, glee singing, bridge and tennis



Edward Paul Hartford
Utica, N.Y.

Pass Arts. Came to Varsity from St. Francis DeSales High School, Utica, New York. Was President of Students' Administrative Council and Commissioner of Publications III. Interfaculty Basketball and Tennis I-III. Headed for medicine below the border.



John James Henry II ΣΜ
Toronto, Ont.

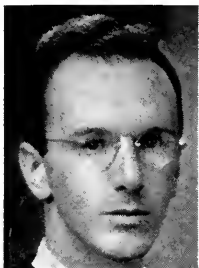
Philosophy. Graduate of De La Salle "Oaklands". C.O.T.C. I, II; "A" Infantry Cert. II. Disrupted *The Varsity* masthead II-IV; Exchange Editor III. Discouraged *Torontonensis* staff as Associate Editor III; in retaliation was made Editor-in-Chief IV. Hopes to keep his head in the clouds and his feet on the ground.





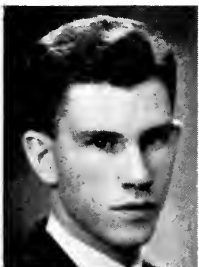
Gordon William Higgins
Port Arthur, Ont.

Pass Arts. Played Interfaculty Football I, and III. Indulged in a little basketball, boxing and a few more sundry amusements. Ardent believer in Morpheus, the reclining deity. Nicknames: "Hangman" and "Hugger". Often wonders why write essays when there are so many good books in the library.



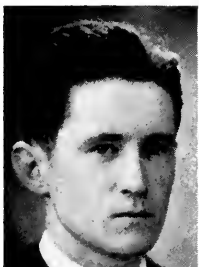
Francis J. Hinds
Barrie, Ont.

Moderns. Came to St. Mike's from Barrie C.I. On Art Committee III-IV. Took part in St. Mike's dramatics. Charter Member St. Mike's "Gourmet Group". Potential jitterbug—strictly anti-intellectual. Hovering between graduate work, O.C.E. and art school. Patrons please, note.



Robert Leo Hogan
Toronto, Ont.

Pass Arts. The desire for higher knowledge led him from St. Mary's Cathedral Academy to St. Michael's. After the Western course he enrolled in Pass Arts. Resumed studies after a year at the Novitiate. Intends to continue in educational field.



Edward Joseph Hurst
Binghamton, N.Y.

Pass Arts. Came to Varsity from St. Patrick's High School, Binghamton, New York. Was on Art Committee II. Tried boxing—for one year. Favourite hobby is drawing and intends to study art after graduation.



James M. Kelly
Toronto, Ont.

Pass Arts. A lover of life in the concrete.



Edward Patrick Kennedy
Cortland, N.Y.

Pass Arts. Graduated from Cortland High School. Played Interfaculty Basketball I-II and Volleyball I-II. Class president and First Year Representative on S.A.C. I. Member of ancient and honourable Beagle and Quail Club I-III, advancing to the post of Grand Exalted Beagle III.

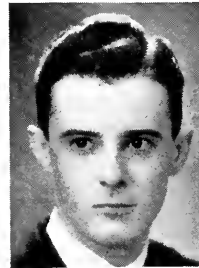
Martin Murray Lamb
Troy, N.Y.

Pass Arts. Catholic Central High gave Varsity this versatile Trojan. He revealed athletic prowess in Junior Varsity Basketball I, and on the Sifton Cup Team II-III. Managerial ability was disclosed when he was named Mulock Cup Team Manager III. Class President II.



Robert Charles Lambert
Waverly, N.Y.

Pass Arts. After a year at the University of Notre Dame, at South Bend, "Bob" came to Varsity. Was Class Secretary I; Secretary of Basketball Club III; Manager Senior Basketball III; Interfaculty Basketball I-II and Volleyball I; St. Mike's Tennis Team I-III. His summers included: sleeping, tennis, and golfing.



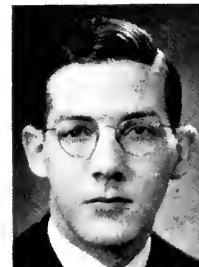
Anthony Harold Lemay
Ottawa, Ont.

English and History. Obtained the following scholarships: The Sir Edmund Walker I; The Aikens III; the First Scholarship in English and History (St. Michael's) I, II, III. Activities also included membership in the University Historical Club and teaching in St. Michael's College School. Won Kylie Award IV.



Donald MacDonald
Toronto, Ont.

Pass Arts. Matriculated from St. Michael's High School. Took an active part in Interfaculty sports. Charter member of Senate Club. Received scholarship bursary from St. Michael's. Pastimes as a spectator at boxing matches and travelling to California.



John Alexander MacKinnon
Copper Cliff, Ont.

Philosophy. Insinuated into Varsity through Sudbury High School. Member of St. Mike's Oratorical Club II, III, IV, President IV; Orchestra I, Swing Band II, IV. Summers spent in boiler shop. Activities include skating, "jitter-bugging" and riding Queen Street cars.



Leo H. McLaughlin ΔT
Toronto, Ont.

Pass Arts. Came to Varsity from Windsor and Assumption College. St. Mike's Mulock Team I-III, and Varsity Intermediate Basketball Champs I, II. A genius in combining academic and social life, Leo's friends are numberless. Osgoode Hall will provide further scope for his talent.





James Francis McNamara
Syracuse, N.Y.

Pass Arts. From Holy Rosary High School in Syracuse. Was Secretary of his class III; member of the Glee Club III; on *The Varsity* staff III; member of Italian-Spanish Club, I-III, becoming Treasurer III; Charter Member and first President of Senate Club III. He plans to do post-graduate work at Georgetown.



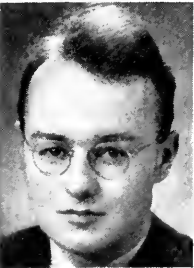
Charles Patrick McShane
Pulaski, N.Y.

Pass Arts. Hails from Pulaski HS., Pulaski, N.Y. Took an active part in dramatics and interfaculty athletic affairs. Has a hobby of visiting coffee-shops for extra study periods. Spends his summers as a life-guard at Selkirk State Park. Post graduate work at Syracuse.



Richard Francis Maley
Kenmore, N.Y.

Pass Arts. Graduated from St. Joseph's Collegiate Institute of Buffalo. Spent his summers in role of confidence man. Spent winters in these mainly interfaculty exertions: Basketball I-III, Rugby III, Volleyball I-II, Lacrosse I, III. The future: either Harvard Law or N.P. B.S. of B., N.Y.



Frederick H. Mullarney
North Bangor, N.Y.

Pass Arts. Came to Varsity from Immaculate Heart Academy, Watertown, N.Y. Fred made many friends while at Varsity and his individual personality will make him always remembered. Spends his summers working for Dad and intends to carry on the business after graduation.



John Charles Ninfo
Rochester, N.Y.

Pass Arts. Played Interfaculty Baseball I-III, Interfaculty Volleyball II-III, Interfaculty Basketball I; member of Catholic Action Club I-III, Vice-President III; German Club Year Representative I; Science Club I-III, Secretary-Treasurer III; Fratellanza I-III, Vice-President II.

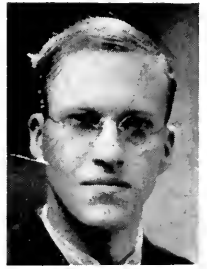


Fabian A. O'Dea $\Theta\Delta\chi$
St. John's, Nfld.

Political Science and Economics. Entered Varsity in second year from Memorial University College. President of Year and Secretary of College Council III. Hart House Committee IV. Was awarded a Rhodes Scholarship for Newfoundland IV.

Paul Carroll O'Neill
Toronto, Ont.

Philosophy. Came to St. Mike's College via St. Mike's High. As sidelines, participated in *Varsity* reporting I, Hart House Glee Club III, St. Mike's Oratorical and Glee Clubs IV. Deep interest is philosophy. Gamev, with a sense of humour, he comes through Philosophy with flying colours, and a smile.



Gerald Albon Reilly
Syracuse, N.Y.

Pass Arts. Gerry came to St. Michael's from the Christian Brothers Academy of Syracuse. An active participant in Interfaculty Rugby I-III; Interfaculty Baseball I-III; Junior Varsity Basketball I; Interfaculty Basketball II-III.



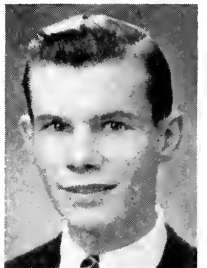
James V. Rigbey
Crescent, B.C.

Physics. Matriculated from Dryden High in 1933. Member of Newman Club, M. and P. Society, Judo Club. Exchange student to U.B.C. 1936-7 where activities included S.C.M., C.O. T.C., Rowing, Maths., Physics, Newman Clubs. Is experienced sailor (Great Lakes), steward (B.C. Coasting), time-keeper (mines), labourer (highway construction).



Perry S. Ryan
Toronto, Ont.

Pass Arts. Proud to hail from Barrie C.I. Indulged in various phases of campus life. St. Mike's Football and Basketball Team I-II. Member of Glee Club and *Varsity* staff III, Newman Club II-III. Charter Member Senate Club III. Drove a bread truck during the summer months.



James Gerald Solmes
Oshawa, Ont.

Biological and Medical Science. Better known as Jerry. Came to St. Michael's four years ago on a First Carter Scholarship for Ontario County and a St. Michael's Scholarship. Likes Meds and intends to continue on. A great lover of nature, hockey and football.



William Harrison Stover
Syracuse, N.Y.

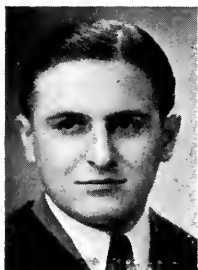
Pass Arts. Versatile, friendly, sincere. Bill became Science Club President II, Hon. President III; Athletic Director III; St. Basil's usher, I, II, III; Ethics Club III. Interfaculty Football I-III, II. All Star Team: Basketball I, II; Swimming Club III; Squash Representative II.





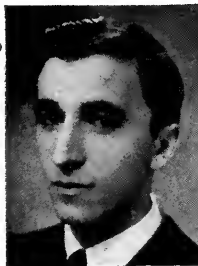
Charles Joseph Assini
Watervliet, N.Y.

Pass Arts. Came to Varsity via Watervliet High School. Member of St. Michael's Orchestra I-III; Mulock Cup Rugby Team I, II; Interfaculty Baseball I-III; St. Michael's Science Club I-III; member of Fratellanza Club I-III; Beagle and Quail I-III. Aims to see life via Albany Medical College.



Albert Anthony Cartenuto
Rochester, N.Y.

General Arts. "Cart" graced Fratellanza meetings I-IV, becoming President IV. St. Michael's Science Club likewise suffered his presence several years, making him President IV. His devotion for science and his waggish pranks have earned him the title, "The Mad Chemist".



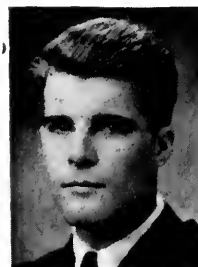
Frank Shaker
Toronto, Ont.

Commerce and Finance. Born in Trenton, Ont. Matriculated from Vaughan Rd. C.I. Commerce Club member I-IV. Interests: camera, tennis. Spent summers with Bank of Nova Scotia.



Charles J. Slattery
Toronto, Ont.

Commerce and Finance. Matriculated from Oakwood C.I. Member of Commerce Club I-IV. Relaxes at squash and tennis. Interested in music, classical and sweet, but hates jitterbugs. Intends to make Canadian Bank of Commerce a stepping-stone to fame and fortune.



Charles J. Sullivan
Toronto, Ont.

Commerce and Finance. Born in Toronto. A Parkdale old boy. Enjoyed the social whirl; likes tennis, swimming and boxing. Member of Commerce Club. Summered at the Island and worked at Bank of Commerce. For future, desires to travel and read widely, leaving the means to Providence.

Harry Thomas Sweeney
Jordan, N.Y.

Pass Arts. Hometown Jordan, N.Y. Played Interfaculty Football and Basketball I, II; Science Club II, III. Points with pride to his Hodcarriers' Union card. Manager of Mulock Cup Team III. Intends to work for a medical degree for the next few years.



Charles E. Thompson
Lebanon, Pa.

Philosophy. Came to St. Mike's from Malvern Prep School. Member of St. Mike's Tennis Team I-IV; Glee Club IV. Charter member of "Gourmet Group". Likes to uphold conservative side of a question. Future is undecided but promising.



Joseph T. Vergo
Rochester, N.Y.

Pass Arts. Graduation from Aquinas Institute of Rochester brought Joe to St. Mike's to seek the higher things of life. An ardent sportsman, he engaged in Interfaculty Baseball I-III and Rugby I, II. Active member of Fratellanza I, II. Future plans call for a law career.



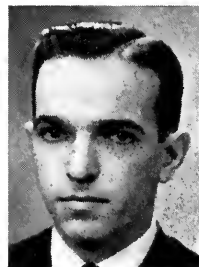
John William Welch
Syracuse, N.Y.

Pass Arts. Jack's interesting trail led to St. Mike's from the Most Holy Rosary High School of Syracuse. The ensuing interim of four full years found him an active participant in discussions and sporting circles. Especially noted for his fine brand of Interfaculty Basketball.



Joseph Edward Wobus
Rochester, N.Y.

General Arts. Our "mighty atom". Came to Varsity from Aquinas with ideas about chemistry and still has them. Summered in Rochester as a lifeguard; wintered in Toronto, resting. Member of St. Michael's Science Club, University Chemistry Club and the very select Beagle and Quail Club. Swallowed much *aqua pura* for St. Mike's Water Polo Team.



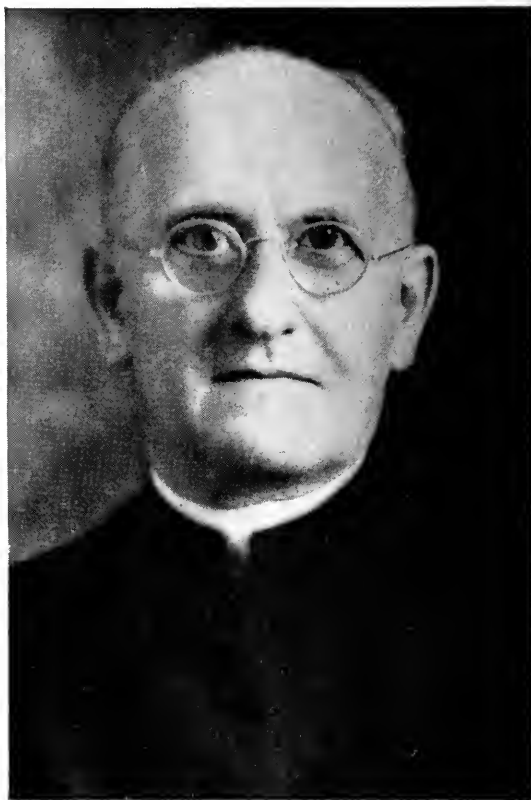
A Miracle of Grace

ON SUNDAY, DECEMBER 18TH, at St. Basil's Church, a new priest celebrated his first High Mass. Two weeks after his 59th birthday Father William Ernest Cummer, C.S.B., D.D.S., F.A.-C.D., said his first High Mass. This was the culmination of an odyssey which is unique in the annals of convert lives.

Born in Hamilton, December 4th, 1879, Father Cummer early joined the Methodist Church. His interest in music led him over many paths on his way to the Church. Successively he was a member and chorister in the Methodist, Baptist, Anglican Low and High Churches. In 1917, at the age of 37, he found his way into the fold. Four years later he attended the ordination of a friend and, in his own words, "I left the church with all former ambitions and plans replaced by the desire to become a priest."

Meanwhile he was becoming the outstanding authority on prosthetic dentistry and dental technology on the continent. For 25 years he was connected with the University of Toronto, member of six Dental Societies and licentiate of the Dominion Dental Council, associate editor of several publications and lecturer to dental groups throughout the continent. In 1931 he left the University of Toronto to found and become the Dean of the new Dental School at the University of Detroit.

On the death of his wife in 1933 Father Cummer resigned his office and entered the Congregation of the Priests of St. Basil. On June 11th, 1938, this searcher for the truth had accomplished his desire—he was a priest. Serious illness postponed the celebration of his first High Mass till December. Then in the presence of his fellow-priests, hundreds of dentists and friends from Toronto, Hamilton, Buffalo, Boston, Chi-



REV. W. E. CUMMER, C.S.B.

cago and other point, Father Cummer attained the peak of human greatness.

Father Cummer sang his First Mass, assisted by Msgr. McCann as Arch-priest, Rev. Dr. Phelan as deacon and Father Joseph McDonagh as sub-deacon. The Schola of St. Basil's Seminary, to which Father Cummer had belonged, sang. Father John Burke, C.S.P., came from New York to preach for the man whom he had baptized.

It is impossible for a spectator at that wonderful ceremony to express the rapture that must have welled in Father Cummer's heart, but no one left the church that morning unimpressed, no one remained unmoved. Father Cummer is now stationed at St. Michael's. To us he is an inspiration in his devotion, in his kindly charity, a teacher of appreciation of our Catholic faith and the priesthood.

Requiescat in Pace

WILLIAM A. MacDONELL



DEATH CAME WITH STARTLING SUD-
DENNESS to William A. MacDonell
of Second Year on February 8th. Seized
with a heart attack at the end of a lec-
ture and while still in the lecture room,
he was anointed by Father McGahey
whilst his classmates knelt in prayer
about him, and he died before the
doctor arrived. The funeral took place
from the Blessed Sacrament Church,
which is the parish church of his family,
but a Requiem Mass was celebrated in
St. Basil's also at which all the students
assisted. He is survived by his sorrow-
ing parents and two sisters, to whom the
deepest sympathy of the staff and
students of St. Michael's is feelingly
and respectfully offered.

William was born at Coniston on
February 28th, 1916. With the excep-
tion of one year at St. Patrick's College,
Ottawa, his primary and secondary edu-
cation was received in his native town
but, the family having moved to To-
ronto in July, 1937, he began his Uni-

versity course at St. Michael's in the
following autumn. Few students have
made a better impression upon his
classmates and teacher. A faithful
altar boy at Coniston, his heart had
been set on the priesthood for many
years, and the effect of this dedication
to God was evident in everything he
did. The students who came to know
him recognized his sincerity of purpose
and deeply religious character, so much
so that all without exception felt that
God had summoned the one among
them who was best prepared to answer
a sudden call. That his beautiful soul
may rest in peace is the prayer of every
St. Michael's student to-day and all the
days during which the memory of him
will linger here.

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In Memoriam

CHARLES ROE, C.S.B.

GOD'S INSCRUTABLE WISDOM saw fit to require the soul of Charles Francis Roe, C.S.B., on Sunday, March 26th. Even after a month's serious illness at St. Joseph's Hospital, his death came as a shock to all who knew him. Those weeks of resigned suffering, however, provided a special lenten preparation for his entrance into eternity on the Sunday dedicated to Christ's passion.

His rotund figure, merry laughter and kind personality were popular among his acquaintances; but little known, save to a few intimates and his spiritual director, were his sincere, solid piety and innumerable private devotions.

Charles was born in Detroit on November 19, 1916, and received his early education at St. John Berchman's School and Catholic Central High

School. In 1934 he entered St. Basil's Novitiate, Toronto, and on September 12, 1935, pronounced his religious vows as a member of the Congregation of St. Basil. He was then sent to St. Michael's College to make his philosophical studies. While there he served as sacristan, prefect of discipline, and also aided the director of the College Dramatic Society. Last autumn he was transferred to St. Basil's Seminary to begin his theological studies. He was a member of the Basilian ordination class of 1941

The student body of St. Michael's to whom Charles was well known and loved, wish to extend to his parents and sister its deepest sympathy.

May our Lady of Perpetual Help, to whom he for years was making a perpetual novena, now intercede with her Divine Son that Charles may receive from Him the crown of eternal triumph.





*keep your eye
on the ball*

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IS A SAMPLE



12

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Toronto

Congratulations

F. A. O'DEA

WORD HAS JUST BEEN RECEIVED of the appointment of Fabian O'Dea, '39, St. Michael's College, to a Rhodes Scholarship. The Rhodes Scholarships were established by the will of Cecil John Rhodes in 1902 for the purpose of enabling students from the British Empire and the United States to continue their studies at Oxford University. They are held for three years and at present have a total value of approximately \$6,000.

Member of a prominent Catholic family of St. John's, Newfoundland, the successful candidate was born in 1918 and attended St. Bonaventure's College and Memorial University College there before coming to St. Michael's College in 1936. He has maintained an excellent scholastic record in the honour course in Political Science and Econ-

omics and will graduate in June of this year.

During his course he has been active in student organizations, being a member of the University Political Science Club, the College Oratorical Club and, as a member of the College Dramatic Club, is in the cast of *The First Legion* which is being presented in the first week of February. Last year he was secretary of the Students' Administrative Council of St. Michael's College and this year is the College representative on the House Committee of Hart House, University of Toronto. He enters freely into sports, especially tennis, and is a member of the University Soccer team.

At Oxford Mr. O'Dea will study Law. A brother, John, is now studying Medicine in Dublin, Ireland.

A. H. LEMAY

ST. MICHAEL'S MAY WELL BE PROUD of the class of 3T9, for the coming autumn will see two of its members taking up studies at the University of Oxford. Shortly after Mr. O'Dea received news of his appointment to a Rhodes scholarship, the Kylie Award Committee of the University of Toronto announced that the 1939 award had been won by Harold Lemay, a St. Michael's English and History student. The award covers two years of graduate study.

Mr. Lemay is in the highest degree worthy of this honour. Coming to St. Michael's after attending high school and Normal school in his home city of Ottawa, he has performed the almost

unparalleled feat of achieving nothing less than first class marks each year in each subject of his extremely heavy academic course. In addition to winning every year the St. Michael's First Scholarship in English and History, Mr. Lemay received the Sir Edmund Walker Scholarship in his first year and the Aikens Scholarship in his third.

Throughout his college career Mr. Lemay has been a member of the University Historical Club, and will pursue his Oxford studies along lines of modern history. He has also during the past four years taught classes in English and Latin at St. Michael's College School. The college congratulates Mr. Lemay, prophesying a brilliant future in the field of historical research.

HEY FELLOWS!
BE SURE YOU GET A

C.C.M.

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The Arts Banquet

THE STUDENTS OF ST. MICHAEL'S again met this year in the Great Hall of Hart House on Monday evening, April 17th, to enjoy the annual Arts Banquet, one of the highlights of the academic year. Very fittingly it marked the close of the 1938-39 social year and served as an official farewell to the Graduating Class.

The student body was honoured this year by the presence of a distinguished son of St. Michael's, the Hon. Justice McTague, who in the role of guest speaker proposed the toast to the University. The toast was answered by Professor E. F. Burton, head of the Department of Physics, whose friendly wit added appreciably to the evening's enjoyment.

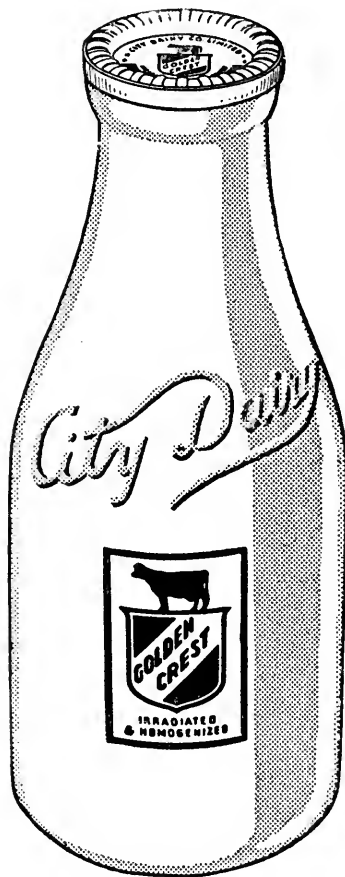
Owing to the late date the Arts Banquet was made to serve a two-fold purpose. On this same occasion both the

athletic letters and the annual scholarships and prizes were awarded.

At the end of the program Father McCorkell addressed the students and spoke a few words of sound advice to the Graduating Class, pointing out the wrong ideas on education current in the world to-day and urging the class to make good use of their opportunities.

Edward Hartford, S.A.C. President, acted as toastmaster. Student speeches were made by Tom Kirby, Vic de Bonis, George Riley, John Callahan, and Bill Stover. The College Orchestra furnished excellent music throughout the evening; and with the playing of *God Save the King* at 10 p.m. the 29th annual Arts Banquet slipped quietly into the limbo of the past, to be remembered wistfully by those for whom it was the final event of a happy college career.

V. F. DE BONIS, 3T9.



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Varsity Sports

FOLLOWING THE LEAD of the last few years Varsity basketball teams were again dominated by St. Michael's men. The senior manager, Bob Lambert, and his entire corps of assistants were St. Michael's boys—Ken Spratt, Jack Ronayne and Jerry Anarella. Of the eleven men composing the senior squad, who incidentally tied for the championship, seven were from St. Michael's. Not only were seven of the eleven players on the championship intermediate team from St. Mike's, but the captain of the team was also from St. Mike's. Moreover of all these players only two, both on the intermediate team, will graduate this year. That these men are all capable of playing Varsity ball in their undergraduate years is only further proof of their playing ability and of the excellent coaching received in their freshmen year at the hands of Father O'Toole.

Of the seven men playing on the senior team, three received major T's and bronze plaques, which are awarded to outstanding players on championship senior teams. These three men are "Chick" Mahoney, "Red" Cahill, and Jack LaVarnway.

"Chick" Mahoney, though only a junior, won his second major T in basketball this year. One of the best passers in Canadian college basketball, "Chick" is also a consistent scorer, his favourite shot being a hook-shot which he throws equally well with either hand. Outstanding candidate for captain of next year's team, "Chick" is also president-elect of the basketball club. In next year, his last, "Chick" is looking forward to winning a championship with no strings tied to it.

Although only a sophomore, "Red" Cahill did not let this stop him from winning a major T. The smooth-passing Syracusan rarely missed a set-shot, and was coolest when the going was toughest. The picture of the red-head calmly stepping up and sinking two fouls to give Toronto a lead which they never relinquished from then on to hand Western their first defeat in two years.

Like "Red," Jack LaVarnway is also a sophomore and yet he too won his major T. Playing his first year of college basketball, the sensational left-handed LaVarnway lived up to all pre-season ballyhoo, finishing in fourth place among individual league scorers, and on the Varsity squad was second only to Moose Rogin.

In the pre-season American exhibition games it looked as if Frank Minehan was in for a great year, but a tough struggle with old man pneumonia forced Frank to the sidelines for most of the intercollegiate season. However, Frank, who is also Vice-President elect of the Basketball Club, will be back next year.

The other three St. Michael's men on the Varsity squad were Jim Shute, Tom Bannigan and Bill Flaherty. With the year's experience they have gained, they will all be prepared to give battle for a starting position on next year's Varsity.

Among the first T-men on the Varsity Senior Soccer team—the season's intercollegiate champions—St. Michael's boasts of Frank Sills, highest point-getter on this year's team and one of the best soccer regulars of the past two years.

For the seventh straight year the Varsity intermediates are inter-collegiate basketball champions and as in the past are mostly St. Michael's men. Captain of the team, outstanding player, and leading league scorer with an average of eleven points a game was Jim Cregg.

Johnny Flynn and "Red" MacLaughlin are the only two St. Michael's men on university basketball teams who will not return next year. Both of these men have played on three intermediate intercollegiate championship teams. Both deserve a great deal of credit and will be sorely missed next year. But with the return of such St. Michael's men as Fran Matthews, Bill Beers, Jack Dunn and Frank Golding, all of whom saw a great deal of action this year, the outlook cannot be called gloomy.

BOB LAMBERT, 3T9.



ST. MICHAEL'S INTERFACULTY HOCKEY TEAM

Back Row: D. Hector, P. Lavery, L. Slotwinski. Front Row: A. Gendron, H. Anderson (manager), A. Dixon, L. McLean, G. Silvester, G. Horgan, T. Smith (coach), F. Sills.

Interfaculty Hockey

ST. MICHAEL'S INTERFACULTY HOCKEY TEAM has done it again—just missed!—just missed the Jennings Cup by such a small margin that they have finally added the prefix "tough" to the oft-heard "luck of the Irish." Each of the past few years has looked, at midseason, as though it would be *our year*. As regularly each year, however, the end of the season brings disappointment and disaster.

The remarkable feature in the 1938-39 campaign was the way the squad climbed to a pay-off position the hard way. To be quite frank, they had more fight than practice or condition under their belts at the beginning of the season and got off to a rather slow start. The Double Blue bowed twice to the red jinx of Trinity in their first two starts, dropping both games by one goal. They found their skating legs against S.P.S. in the next encounter and gained a tie. This gave them a fighting chance and fight they did, without dropping another decision for the remainder of the schedule. Hopes soared

high as they emerged tied for the leadership of their group. The play-offs demanded a sudden death game to decide the group winner. Again it was the proverbial "tough one to lose" and the torrid tomatoes from Trinity skated off the ice with a one-goal advantage on their side of the score sheet. Trinity went on to win the championship quite handily and deserve congratulations.

Prospects for next year are rather consoling. As far as we can learn at present, only one man will fail to answer the call—our offensive and defensive stalwart Angus Dixon, who graduates this year. With veterans like Horgan, Silvester, McLean and Sills on hand, as well as the freshmen who shaped up very well this season, our chances of beating the play-off jinx seem better than ever before. Congratulations, men, on your efforts in 1939 and here's to a 1940 season that will bring the Jennings Cup across the park to St. Michael's.

TOM SMITH, 4T0.



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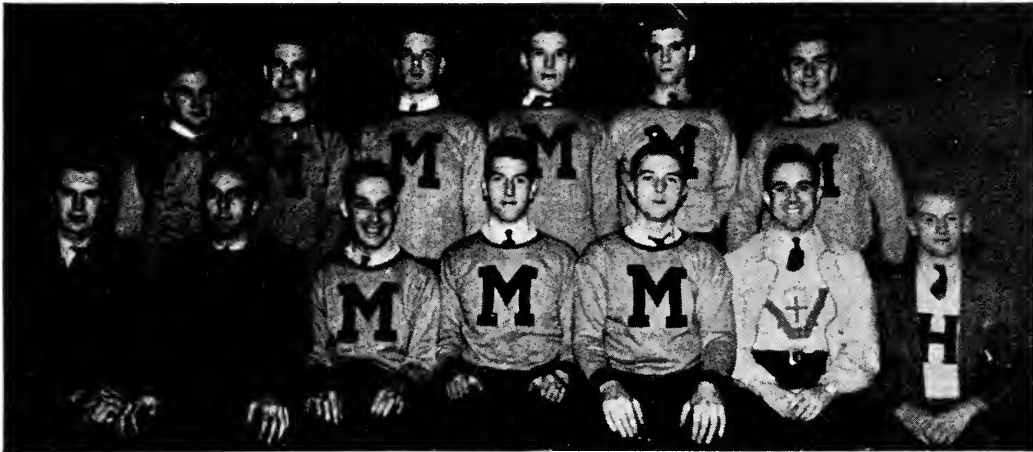
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ST. MICHAEL'S WATER POLO TEAM

Back Row: R. Gonter, J. Bennett (guard), L. Waters (forward), H. Remmer (rover), J. Dunn, C. Kieffer (forward).
 Front Row: F. Maloney (promoter), T. Kirby (mgr.), L. Slotwinski, W. Cronin (captain and center), J. Flynn (goalie), D. Green (coach), S. Lipin.

Interfaculty Water Polo

WHEN THE PRESENT SEASON BEGAN the prospects facing the St. Michael's Water Polo team were not too hopeful, for graduation had cut the team to two men: the goalie, and one defenseman. However, there was an enthusiastic turnout from the first practice in early October and, under the able guidance of Doug. Green from Victoria, one of the stars of the Senior Inter-collegiate team, the squad began to round into shape.

In their first encounter the Double-Blue quickly overwhelmed a weak Wycliffe team to the tune of 4-0, only the able goal-tending of Wycliffe's Murphy preventing the score from being much higher. Next came Junior Vic, which fell nearly as easily, Charlie Kieffer tossing in three nice goals while the bewildered Victorians were held scoreless.

In the third game the team met more opposition from a fast-swimming Junior U.C. team, but was able to eke out a 2-1 win to give the Double Blue undisputed leadership in their group.

The second game against Wycliffe came very close to being an upset, for Wycliffe's goaler, Murphy, was well-nigh unbeatable, and while the St.

Michael's men threw everything at him but the netposts, it was only in the last five seconds of play that Kieffer was able to trick him on a beautiful play and score the goal which gave the Double Blue a 2-1 victory.

In the final league game against Jr. Vic, the St. Michael's men really hit their stride, overwhelming the Victoria team 5-1, with nearly every man on the team participating in the scoring spree.

Now came the playoffs! St. Michael's faced Trinity, with the winner in this series to play the winner of a series between Sr. Vic and Jr. Meds. The Gaels were conceded practically no chance by the experts, but it was not long before these worthies were forced to admit the worth of the St. Michael's team, for the first game ended in a 1-1 tie, with St. Mike's checking the fast-swimming Trinity team to a standstill.

The second game between Trinity and the Gaels proved to be by far the most exciting of the whole season, and perhaps the best game ever played in the Hart House pool. The end of regular time found the teams in a scoreless deadlock, and it was only in the second overtime period that Trinity was finally

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able to eke out a win, scoring two goals in quick succession, to one for St. Mike's.

Nevertheless even in defeat this year's Double Blue squad must be rated among the very best in the university, for the same Trinity team went on to defeat Sr. Vic handily and win the interfaculty championship.

This year we lose few men through graduation and hope reigns high around St. Mike's that the Erhardt cup will next year find a resting place in the college for the first time. Credit for

this year's successes must be given to the whole team, but especially to high-scoring Charlie Kieffer, to close-checking, play-making Harry Remmer, to the stalwart defenseman Gagliano, and to Johnny Flynn who outclassed any other goalie in the league, as well as to Tom Kirby who did an able job of managing the team, and to Doug Green who gave unstintingly of his time and ability to make the squad the outstanding success it was.

FRANK MALONEY, 3T8.



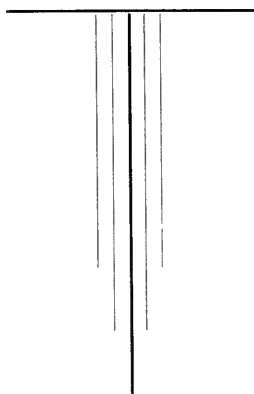
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ST. MICHAEL'S "A" BASKETBALL TEAM

Back Row: G. Riley (mgr.), J. Costello, M. Lamb, W. Eigo. Front Row: H. Sweeney, E. Widman, J. Alger, C. Barry.

Interfaculty "A" Basketball Team

THIS YEAR the St. Michael's Interfaculty Basketball "A" team played a rather unsuccessful season, winning only two of their six games played in the Sifton Cup race. Nevertheless the team, coached by Jim (Beak) Costello, is to be commended for its continual enthusiasm in its seemingly hopeless attempt to win the coveted Sifton Cup.

Although defeated by Dents in their first game by a score of 24-12, they overpowered the strong O.C.E. team 23-18, who last year eliminated St. Mike's in the playoffs. St. Mike's then triumphed over Dents 15-14 in a close and thoroughly exciting game. Unable

to break their losing streak, the team lost to Pharmacy 14-12 in a hard-fought game, and to O.C.E. and Pharmacy again by scores of 26-20 and 25-8. Jerry Reilley and Jim Costello, veterans of last year, led the attack for St. Mike's, ably supported by Jim Walker, Jack Alger, and Ed Widman, while Eigo, Riley, Lamb, Sweeney and Barry made up a strong substitute list. On the whole the season, though unfavourable to the "A" team, served to bring out good material for potential Sifton Cup winners in 1940. Hope springs eternal in the human breast.

GEORGE RILEY, 4T0.

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ST. MICHAEL'S "B" BASKETBALL TEAM

Back Row: J. Barrett, R. Maley, J. Bryant, F. Keehan, P. Wegman (mgr.). Front Row: J. Callan, J. Maloney, G. Anarella, J. Bonneau.

Interfaculty "B" Basketball Team

THE 1939 EDITION of St. Michael's "B" Sifton Cup cagers surpassed all expectations in the interfaculty race for top basketball honours and the coveted trophy. Having already sent three complete and quite competent teams into both intercollegiate (via Varsity Blues) and interfaculty competition, no one suspected that such a quantity of real material remained. But at hasty notice and without a single practice as a team, the Double Blue "B" squad stepped into the court for the opening game of the season and handed Knox a terrific beating with a victorious margin of some twenty-odd points. Although at first little notice was given to this tricky and very promising combination, obscurity could not long be the fate of such fine playing; and before long the boys came to be recognized as a real threat to the trophy holders. With regular practices and a few new recruits the team made even greater improvement and chalked up five consecutive decisive victories, thus attaining undisputed first place in the league. It

was only in the final league game with the second-place Trinity team that a one-point decision marred the team's perfect record after a hard, bitter struggle. But five wins and only one loss in competition with such teams as Pharmacy, Knox and Trinity is a record to be envied. And into the playoffs went the surprising St. Mike's "B" team, to fight to the end for the much desired Sifton Cup.

After nearly a week's layoff the team came up against a strong and highly favoured Dents team for the first game of the playoffs, the quarter-final. St. Mike's, slow in starting, played cautiously, and neither team showed much scoring power in the early moments of the game; but Dents broke first and opened up just before half-time to lead the boys in Blue 11 to 9. The second half told a different story when the old St. Mike's fighting spirit came to the surface. Captain Larry Moran led the victory march with his clever passing and fine defensive ability, setting up the plays and letting the "shot" artists

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Anarella, Macedonio and Maloney sink the counters. Close checks and brilliant teamwork by Callan, Doyle, and Bonneau rounded out the winning combination which quickly led St. Mike's to victory.

Once again the "Bees" upset the apple cart and charged confidently into the semi-finals where they met Senior Vic. Here it was simply a tale of height being the deciding factor. The Bees were overshadowed to a man by the elongated Vic hoopsters, and not even their speed and aggressiveness could balance the scales. Thus they met honourable defeat in the semi-finals but only after showing plenty of that spirit and fight of which St. Michael's men are made. Yippee!

The least we can do for such a fine showing is give well-deserved praise to the members of the squad. Every one of the boys did his best for St. Mike's. Captain Larry was throughout the

season the steady influence necessary to a winning team. Passing and defense were his specialties, but he was also a scoring threat on every occasion. Jim Callan and Kevin Doyle displayed like ability at defense and were a constant worry under the hoop. Jacques Bonneau was essentially a team man and showed well at all times. Our hard-fighting, never-say-die center was Jack (Butch) Maloney who turned in plenty of points for the year. The star forwards with the dead eyes were Jerry Anarella and Carm Macedonio. These two boys along with Butch Maloney accounted for most of the team's points by themselves. To round out this classy aggregation of court material we have Johnny Bryant, Bud Keehan, Jack Wilpers, Dick Maley, Jack Barrett and Bob Dwyer, all of whom played bang-up ball during the whole season. Thanks, boys—the College is proud of you!

PAUL WEGMAN, 4T0.

Lacrosse Team

THIS YEAR in the attempt to bring home the Reed Trophy indoor lacrosse was revived at St. Michael's. Through the zealous efforts of George Silvester a team was organized and entered into interfaculty competition.

At best, all that could be hoped for was a small, inexperienced squad, determined and dauntless, but to be hopelessly outclassed. Fortunately the first practice produced not only a large, enthusiastic group, but a formidable array of seasoned players. The one thing lacking was teamwork, which could be acquired only in actual competition.

The team boasts an impressive record, four victories and two defeats, all of which placed them second in their

division. The front line, sparked by the brilliant and aggressive playing of Captain Bill Cassidy, who is acclaimed one of the outstanding performers in the circuit, was always a dangerous scoring threat, and the reckless abandon of the defense proved to the intense displeasure of their opponents that the Fighting Irish were in action. The reserve strength contributed much in maintaining the driving pace and spirit of rugged but fair play which predominates all St. Michael's sports.

We feel that lacrosse at St. Mike's is here to stay. With the pack of eager veterans next year's team will finish on top.

KEVIN DOYLE, 4T1.

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ST. MICHAEL'S VOLLEYBALL TEAM

Back Row: E. Crawford, P. Funk, T. McDermott, E. McCabe, F. Sills, R. Kehoe, K. Spratt, T. Coleman.
 Middle: J. Dunn, C. Barry, L. Meisenzahl, P. Guest, J. Walker, W. Cronin, S. Gottry, C. Macedonio. Front: F.
 Minehan, J. Alger, A. Maloney (mgr.), J. Schantz, T. Kirby.

Interfaculty Volleyball

THE VOLLEYBALL season in St. Mike's was not quite so black as athletic historians have tried to paint it. It is true that neither the A nor the B teams achieved great honours, but a big thing in our favour, as the sports writers say, was the fine spirit displayed throughout. The boys—all of them—were right in there on every occasion doing their best to win. Though inexperienced at first, they soon learned the tricks of the trade, including an ingenious method of rotation, the secret of which has never been disclosed and the use of which was restricted entirely, so far as we observed, to the boys of the famous Double Blue.

It would be unfair not to give credit to some of the best of the boys. Kid Alger, small but wiry, was a veritable hornet to opposing teams. Tommy

McDermott's tricky serve always took the enemy off guard. Little Paul Funk and his pal, Louis Meisenzahl, were perhaps the most faithful members of the whole team, and much of our success (?) is due to them. Joseph Bennett, Esquire, taking time off from official, academic and "other" activities, often showed up for games—blasting his way through and always getting a cheer. The three boys from Aquinas—Golding, Anarella and Callan—were a major part of the team at the first of the season until the lure of basketball surpassed that of volleyball. Their Canadian roommate, Clancy (all the way from Brantford), was loyal to the last.

Finally, a great debt is owed to a few more of the '63' boys: Dunn, Macedonio and Moran.

ARTHUR MALONEY, 4T0.

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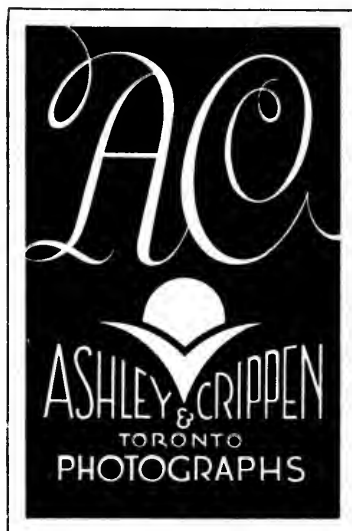
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ST. MICHAEL'S "A" BASEBALL TEAM

Back Row: J. Ninfo (mgr.), R. Weiler, G. Reilley, H. Anderson, R. Peters, J. Gurnow. Front Row: J. Flynn, J. Vergo, S. Gottry, W. Cronin, C. Assini.

Interfaculty Baseball

THE GROWING POPULARITY of indoor baseball was made quite evident this year in the Interfaculty Baseball League. The enthusiasm of the players, as well as that of the large crowds of spectators whom the games attracted to the Hart House Gymnasium, establishes the league as one of the bright spots in the Winter sports calendar.

This year St. Michael's fielded two fine teams, whose ability was not accurately measured by their standings in the league at the close of the season. The two groups were classified as the "A" and "B" teams, not rated thus on the basis of baseball prowess, but merely because of the large number of aspirants who turned out at the begin-

ning of the season. The A's wound up with two wins against four losses. Gifted with the fine battery of Joe Gurnow behind the plate and Dick Peters and Tom Dodd on the mound, this team presented a combination of all-round strength. Havens Anderson at first, Doc Weiler at second, John Flynn at shortstop and Sam Gottry at third, made up the infield, while the outfield consisted of the veterans Joe Vergo, Charlie Assini and Dick Maley. Jerry Reilley, who performed in the capacity of utility man, was easily the hardest hitter of the team.

The B team completed their season with the same number of wins and losses as did the A's; defensively, how-



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ST. MICHAEL'S "B" BASEBALL TEAM

Back Row: J. Robertson, C. Barry. Front Row: J. Kavanagh, T. McDermott, P. Funk (mgr.), G. Denison.
Absent: Dozens and dozens.

ever, they equalled the A's, and showed more power on the offense. Behind the bat was Charlie Barry, whose every trip to the plate was a source of immediate concern to the opposing pitcher, while on the mound Tom McDermott, the Double Blue's ace, proved himself the most consistent winner of either team. About the infield were Jim Robertson at first base, whose fine relief pitching must be commended, Frank McGarry at second, Jerry Babcock at short and

Bob Dwyer at third. Bob Cronin, Jim Kavanagh and George Denison made up a strong outfield

Although neither team carried off the trophy, we feel that the fine exhibition of fair play given by the Double Blue baseballers in their contests with the other faculties in the University carries on the traditional high standard of sportsmanship always associated with St. Michael's College.

Freshman Football

LAST FALL, under the guiding eye of Father McGahey, St. Michael's freshman football team went out to fight for the honour of their school. Although the team was not too successful from the point of view of winning, it showed itself by no means lacking in courage or spirit.

The backfield included such players as: Captain Ed Maloney, whose intensive spirit always kept the team fighting; Dick Flaherty, whose accurate passing often helped the team to a gain; Bill Rogge, whose punting ability proved very valuable; Leo Boyle, the little quarterback, whose size was in inverse proportion to his running ability. However, all of the players gave their "all" and deserve an equal amount of praise.

The team tangled with such teams as Junior Varsity, St. Michael's High School and the Mulock Cup Team. These teams seemed to possess more thorough knowledge of Canadian football rules than did the freshman team, for the freshmen were, of course, more accustomed to American rules.

The team was exceptionally fortunate this year in regard to injuries. Bob Sullivan, injured early in the season, was the only player taken permanently out of the game.

Praise must be given to Father McGahey for his dauntless perseverance in making up new plays for the team's benefit.

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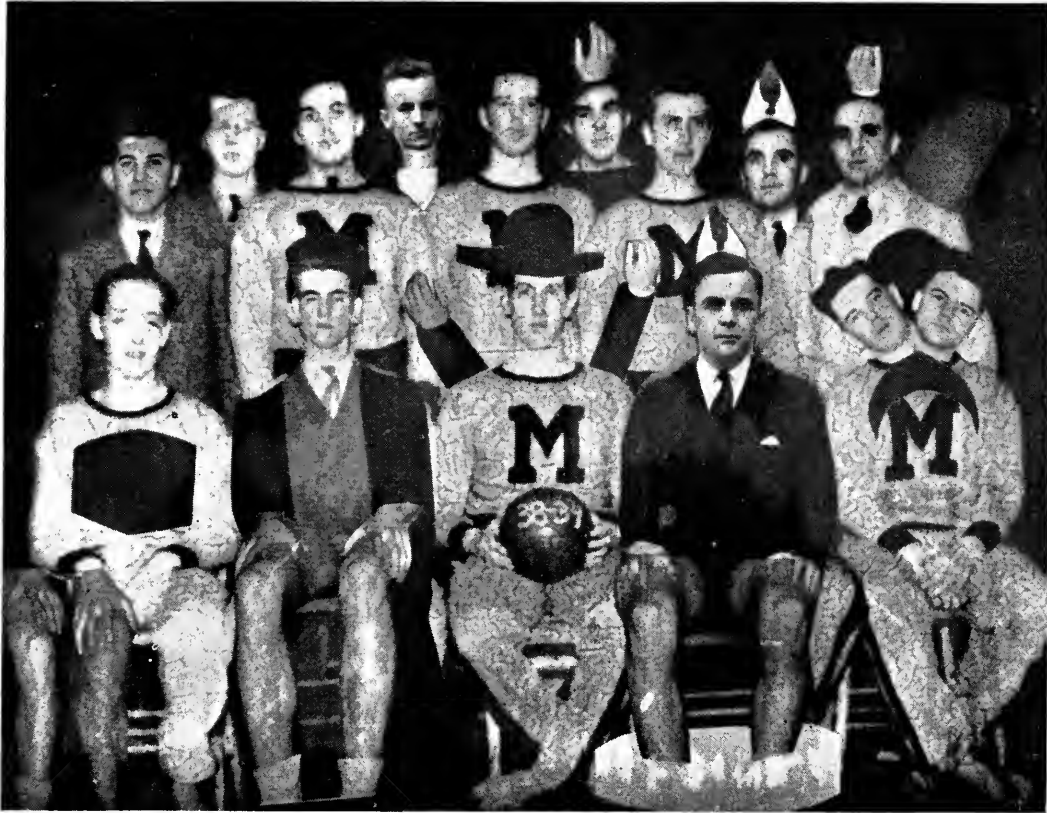
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SLUMGULLION TEAM, 1939

Back Row: V. Shmlwapinsky, C. Przywara, Pierre de Trois-Yeux, the Jones boys. Front Row: X. Schultzie, Y. Schultzie, Z. Schultzie, Abraham O'Reilly, Joe Bzhkrsvpt.

The Slumgullion Team

A MILESTONE IN ATHLETIC HISTORY was reached this year when the boys of St. Michael's revived the ancient Icelandic game known as *Slumgullion*. The name is derived from the Sanskrit words *slumgu*, meaning a barrel of smoked herring, and *ull*, a hoarse sound made by the rhinoceros (*rhinoccephala sacculina*) during mating season. Slumgullion may be played in, out of, or under any large body of water containing a number of islands or lily pads to serve as bases. The St. Michael's men found that by playing all their games not later than six weeks after a rainfall or snowstorm they could make

excellent use of the cement walk along the north side of 10 Elmsley Place.

The slumgullion season, following the lead set by other St. Michael's sports, was not outstandingly successful from the point of view of victories; nevertheless it gave the spectators innumerable surprises and kept the college in a state of perpetual amazement. The team was not entered in interfaculty competition because the nearest opponent available was a W.C.T.U. team of Rio de Janeiro. Manager Schultzie arranged a game and planned the voyage to Rio, but owing to insufficiency of the S.A.C. grant the trip had to be made

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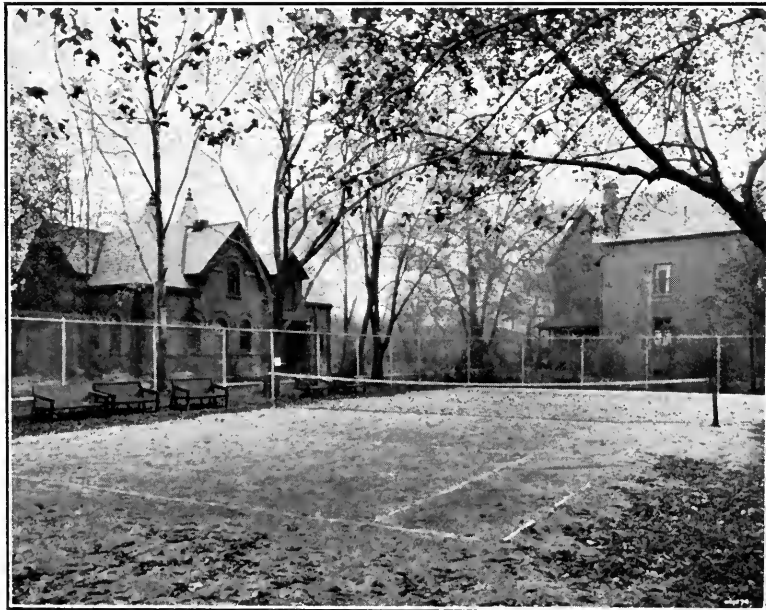
TORONTO

in individual canoes, thus requiring a considerable length of time and rendering impossible any other out-of-town games this year except for students in the Honour Philosophy course.

The high point of the game with Rio was a freak play by which the W.C.T.U. boys pulled down the only score of the entire season. Zacharias Schultzie, playing left-right-out blackguard for the Double Blues, had possession of the ball and was headed straight for the opponents' goal—swimming crabwise according to official rules. Shortly before

reaching the goal he was seized with a fit of sneezing so violent as to propel him backwards at tremendous speed on the well-known principle of the Greek *aeolipile*. Still holding tightly to the ball, Schultzie crashed with a hollow thud into his own goal, much to the chagrin of the St. Michael's team. This disappointment may be seen on the faces in the above photograph, taken under water immediately after the W.C.T.U. game. (Zeiss deep sea camera, No. 59 $\frac{3}{4}$, lens 5" 9.17'8 sec.).

Q. SCHULTZIE, 5T2.



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FRESHMAN INTERMEDIATE BASKETBALL TEAM

Back Row: W. Hutchings, W. Kompf, J. Porn, J. Abend (mgr.). Front Row: E. Eichler, R. McKernan, W. Roberts, T. Murphy.

Freshman Intermediate Basketball

THE 1938-39 FRESHMEN intermediate basketball team may boast of the most successful season in many years under the careful guidance of Bill O'Brien. Getting off to a slow start in early December, the team gradually began to take the form which led it to league championship. As the season progressed, the team as a whole began to hit its stride and weaken the hopes of its worthy opponents. When the aggregation began to develop into title

contenders, it underwent a slight disruption from physical injuries and the January examinations. Among the yearlings' victims were the Varsity Intermediates, who claim the intercollegiate championship of the past season. Spurred on by the stellar performance of Captain Bill Roberts, the freshman hoopsters proved themselves worthy wearers of the famous Double Blue.

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FRESHMAN JUNIOR BASKETBALL TEAM

Back Row: E. Maloney, R. Dougherty, H. Foley, J. Moynihan, W. Rogge (mgr.). Front Row: J. Killea, W. Byrnes, A. Schied, L. Boyle, B. Podcasy.

Freshman Junior Basketball

THIS YEAR, as in past years, the freshman junior team was organized for the students' own pleasure and benefit. A great deal of interest was shown in the team and from this evolved a squad of players well entitled to bear the great name of St. Michael's. Although the team did not finish on top of its division in the Y.M.C.A. League, nevertheless the brand of playing and the fight of

the team as a whole was a credit to the fine coaching of Mr. Bill O'Brien. There were many good players on the team, but success was in the main due to the excellent co-operation of all the teammates. Next year should find many of these players in interfaculty and intercollegiate competition.

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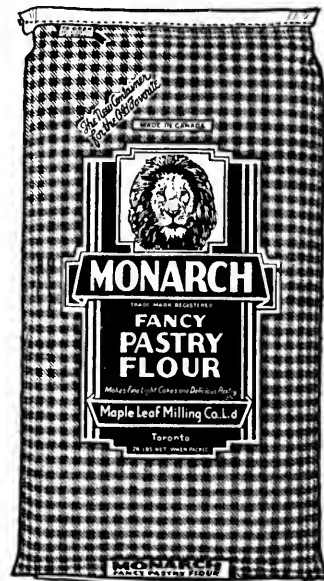
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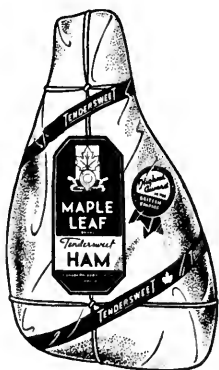
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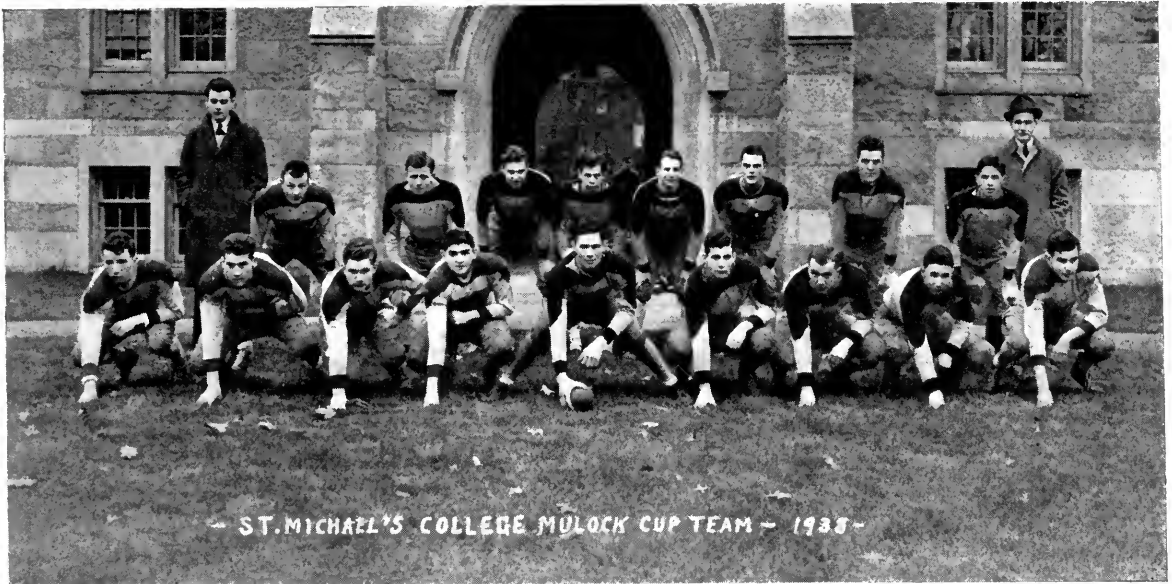


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ST. MICHAEL'S MULOCK CUP TEAM

Back Row: H. Sweeney, F. Keehan, R. Maley, W. Flaherty, R. Broderick, D. MacKinnon, L. O'Brien, J. Shanahan, J. Barrett, M. Lamb (manager). Front Row: T. Bannigan, J. Gurnow, R. Gonter, C. Barry, J. Ronayne, G. Riley, J. Wilpers, G. Higgins, R. Schantz. Absent: L. McLaughlin, P. O'Hara, K. Doyle, G. Reilley, E. Cahill, F. Buckley.

The Mulock Cup Team



A HARD TASK faced the St. Michael's grid squad when it took the field last fall in search of honour and glory and, incidentally, the Mulock Cup. For a time there was even doubt as to whether there would be enough material for a team of decent size. The squad of '37, which should naturally have formed the nucleus of the new team, had been badly depleted by graduation, injuries and voluntary retirement. Only a remnant of the old guard remained upon which to build. Most of the vacancies, both backfield and line, had to be filled by new men, and this resulted in a want of steadiness and experience painfully noticeable throughout the games. There was, however, a good measure of enthusiasm and fight, and under Father McGahey's tutelage the team before long began to take shape.

A game with Senior S.P.S. opened the series. The team could hardly be called ready for its opening tilt, and the few

plays that had been practised were far from perfect. Senior School, however, were no better off: frequent fumbles reduced the game to a kicking duel. Flaherty kicked into touch for two points and S.P.S. retaliated the game ending in a 2-2 tie.

The next game was against Senior Meds, pre-season favourites, with a smart, fast backfield and a heavy wing-line. The Medicos displayed a fine brand of football, kicking two singles and smashing through for two touchdowns. St. Mike's lone major came as the climax of a spectacular passing attack which advanced the ball the length of the field to the Meds' 25 yard line, Larry O'Brien taking it over on an off-tackle plunge.

In their return game with Meds, St. Mike's showed a marked improvement, holding their powerful opponents scoreless until the last five minutes of play,




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Standing: C. C. J. Kieffer, J. G. Callan, T. H. Murphy, A. T. Smith, W. H. R. Stover, G. P. M. Denison, R. J. Ronan. Seated: J. J. Callahan, V. F. deBonis, E. P. Hartford (president), J. E. Bennett.

when Meds, securing a loose ball on the St. Mike's five yard line, cut around end for a touch.

The fourth and last game found the hitherto luckless gridders again opposing Senior School. Capitalizing on a St. Mike's fumble, S.P.S. were leading 5-0 until the second half, when Larry O'Brien, intercepting a forward pass, dashed down the field for a touch which was converted, giving the Double Blue their first and only win of the series.

Despite their none too successful season the team deserves credit for an inspiring uphill battle and a fine team spirit. Most prominent on the squad was Flaherty, a tower of strength on the backfield. At each game the big blonde boy from Hamilton grew better in kicking and ground gaining, both on line plunges and running back punts. Special mention should also be given to Duncan MacKinnon for his smashing line drives, to Larry O'Brien for his fine broken field running, and to Captain George Riley for his outstanding performance at guard. They were ably supported in the backfield by Red McLaughlin, Junior Maley, Flash Kee-

han, Buckley, Broderick, Cahill and Doyle, and on the line by Killer Gurnow, Suds Ronayne, Jerry Reilley, Bob Schantz, Barrett, Higgins, Wilpers, Bannigan, O'Hara, Barry and Gonter. "Curly" Shanahan, a promising recruit, was forced out early in the season with an injured knee. Also worthy of praise is Manager Marty Lamb, who got out of bed every afternoon at four o'clock to assist at the practices.

On behalf of the team I should like to express our sincere gratitude to Father McGahey for the commendable way in which he handled his difficult task of coaching, a job which in view of the team's inexperience may be likened to hewing a civilization out of a wilderness. And if at the end of the season a few trees remained still untrimmed, it was certain not Father McGahey's fault. We who in a few weeks shall leave forever the halls of St Michael's extend to next year's team hearty wishes for a successful season and the deep hope that the Fighting Irish will keep fighting through the years.

GORDON HIGGINS, 3T9.

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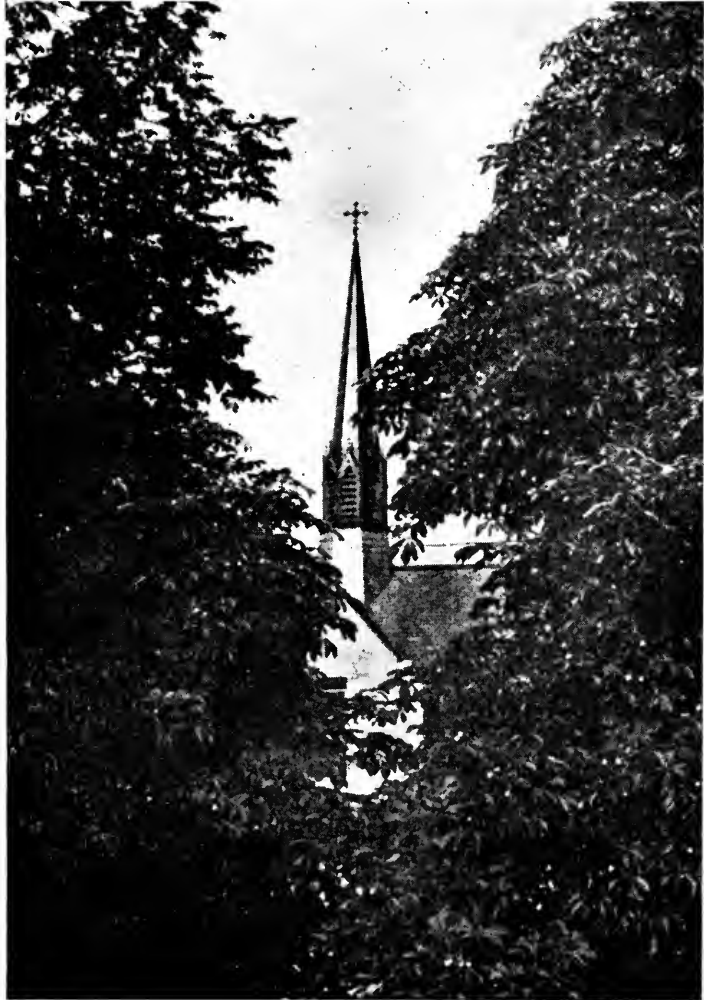
*Our business was song, song, song;
We chirped, cheeped, trilled, and
twittered.*

IT WAS DIFFICULT most of the time, that unwavering concentration on *do re mi* so necessary if you want sweetness in the outcome. Perhaps we were a bit dense *a la tete*, or maybe it was America's fault for keeping people too busy to be artists except one night a week, which really isn't enough, you know, no matter how interested you are and how hard you try.

There were breathing exercises at first, but they relax you too much and make you yawn if you've sat up writing

essays till three o'clock the night before. We had fine stirring music about Rangers and Killarney and My Mother Taught Me How To Sing, but *una voce* the songs came out flat, and *bass, tenor, baritone*, they came out sharp or not at all or even worse.

So though it was very enjoyable, Mr. Borre sighed slightly and didn't appear entirely satisfied. But next year it will be different because after all you have to clear away weeds and lay foundations. And sometimes that takes longer than building the bird-house, especially if crows instead of canaries are going to live in it.



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Oratorical Club

THE ORATORICAL CLUB is, with the exception of the Sodality, the oldest student organization in the College—a fact which its members are careful to relate in every year book. Since its inception in 1923 the Club has played such an important role in student activities that to-day it may almost be considered an institution in itself. It has cultivated and fostered within the college an art for which students would otherwise seek in vain. As it nears the end of the second decade of its existence the Club seems to have lost none of that spirit which animated the founders; its irresistible appeal is as universal as the desire of the human race to give vocal expression to ideas.

The Club was founded by youthful zealots who had heard somebody say "What good is an idea if you cannot

communicate it?" The primary purpose has always been to make the members fluent public speakers and for this reason the membership is strictly limited to 15 in order that each may have frequent opportunities for formal or informal speaking. The secondary purpose of the Club is to provide a student forum where matters of general interest, such as Hitler or swing music or the Anglo-Irish question, can be discussed by those pursuing education in the broader sense of the term.

At each meeting three energetic members of the Club give prepared addresses on topics of their own choice. After every talk the other members offer suggestions to the future orator on how he may improve his manner and method of speaking; and at the conclusion of the three speeches the actual

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content is discussed, often with a degree of warmth truly remarkable. Thus before retiring to the Parkway for the remainder of the evening, every member is given not merely a chance to increase his capacity for rapid thought and impromptu speaking, but also an opportunity of spouting forth his likes and dislikes, whims and fancies, his pet ideas and aversions.

Joining in comradeship as it does men of different localities, nationalities, and political faiths, the Oratorical Club has become world-famous for the breadth and tolerance of its policy; its massive arms reach from Saskatchewan to Texas

and back up to Copper Cliff, Eganville, and Utica. Like modern thought, it detaches its roots from the cold ground and opens its petals wide to the air—greedy for all that falls from the clouds, scorning what rises from earth.

The graduating members of 3T9 sorrowfully leave the Club to pursue broader though harsher fields. But with an active roster of lower classmen remaining for next year, every sign indicates that the Oratorical Club will occupy its present indispensable position in college life *per annos innumera-biles*.

JAMES MAHANNA, 4T0.



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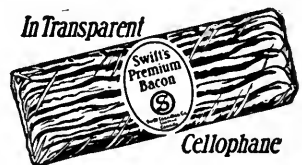
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THE TOTAL NUMBER of members during the 1938-39 term was 300, including 105 new members enrolled on December 11th. Guest speakers throughout the year were the following:

October 29—Rev. L. J. Bondy, C.S.B.

November 12—Rev. Nicholas Higgins, O.S.F.C.

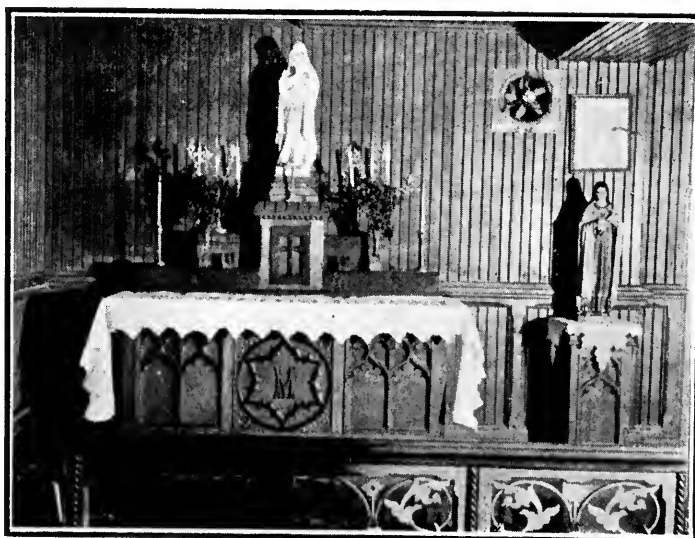
November 19—Rev. Cyprian Truss, O.S.F.C.

December 3—Rev. R. Scollard, C.S.B.

January 21—Rev. D. L. Forestell, C.S.B.

March 25—Rev. L. J. Bondy, C.S.B.

April 1—Rev. L. J. Bondy, C.S.B.



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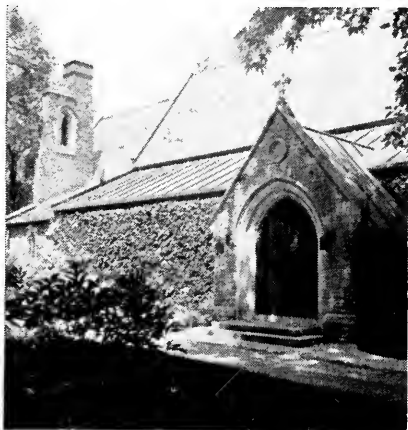
The Senate Club

CLUBS WILL COME AND CLUBS WILL GO: THE BEST GO ON FOREVER. In this spirit of confidence a number of students contemplating careers in law and politics launched a new organization in St. Michael's during the past year. Christened the Senate Club in honour of the most energetic and progressive of Canada's legislative bodies, the new club plunged at once into a series of activities unparalleled in St. Michael's history for enthusiasm and ingenuity. In the course of the year its position grew considerably stronger as the club became the butt of attacks from various sources, notably from the worthy group which may in a sense be termed its parent club. The differences between the two developed into a friendly feud that encouraged something of a spirit of rivalry and promoted interest in both organizations. This "enmity" furnishes convincing evidence of the value of the Senate Club: if it were not of high calibre, an institution so aged and distinguished as the Oratorical Club would

not have deigned to comment on its existence.

Several events of the year are deserving of mention. The most important month in the club's history was, of course, its birth-month, November. Then came January, when it received recognition and official blessings from the Students' Council. In March a debate with the opposing camp was arranged; and the Senate Club emerged victorious from a heated verbal battle with the Oratorical Club. Possibly the most interesting of all the meetings was the one at which the Honourable Justice Kelly addressed the members. Early in April the club had a final fling, now leaving the protective corridors of Teefy Hall for a banquet at Angelo's famous restaurant in Greenwich Village. In spite of ever-growing merriment on this occasion, the president succeeded without too much difficulty in steadying the members long enough for the election of next year's officers.

Tribute is due the club's first president, James McNamara, and vice-



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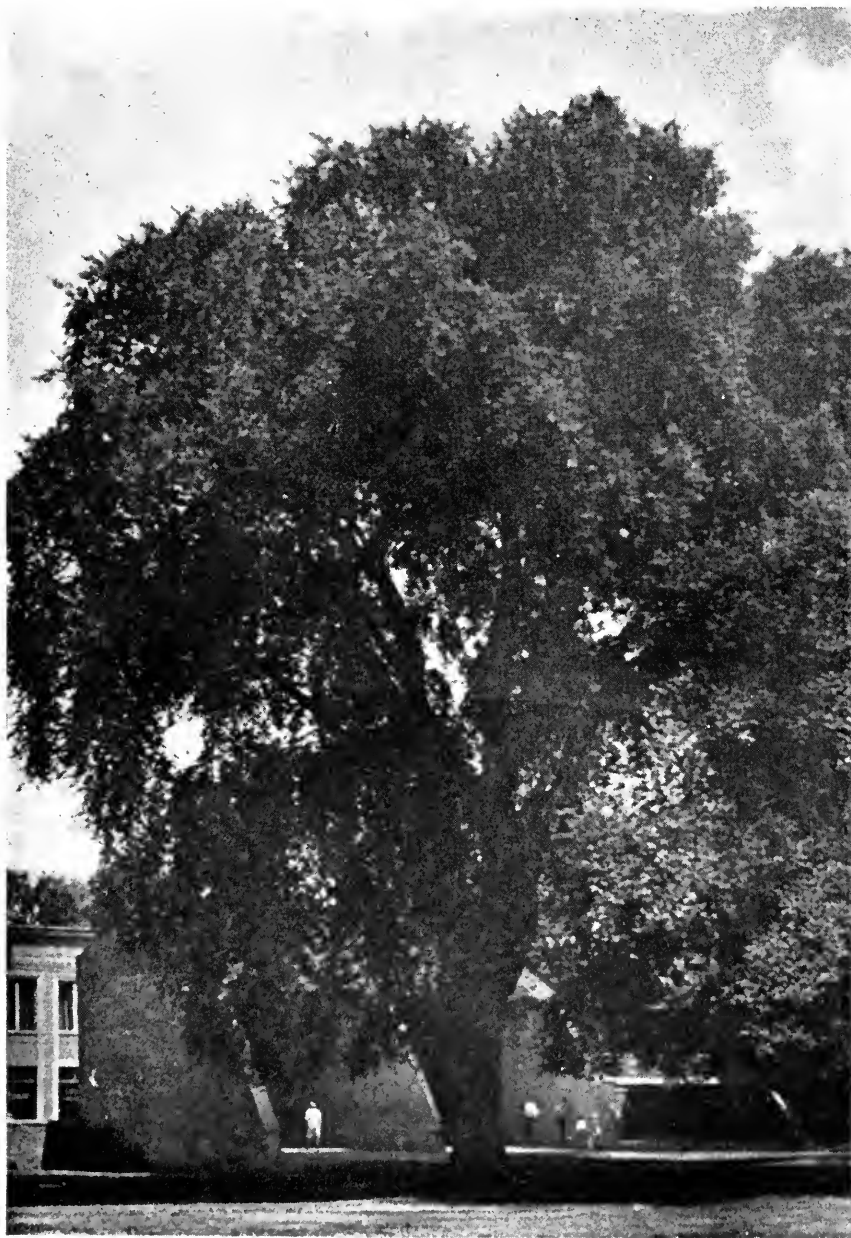
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president. Joe Bennett, both of 3T9. Their expert guidance will be sorely missed in future years. Thomas Murphy, the Rochester racketeer, deserves credit for perseverance in arduous tasks connected with his double duty as secretary and treasurer.

To the incoming executive, Messrs. Rohr, Murphy and Collins, we throw kisses and snow, hoping with all our hearts for a Club of eternally increasing beauty and loveliness. *Viva Senatus!*

ARTHUR MALONEY, 4T0.



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The Catholic Action Club

NEARING THE END of its fourth year, the Catholic Action Club continues steadily though unobtrusively to follow the aims inherited from its founder, Francis A. Donoghue: "We intend not only to hear and discuss, but what is

more important at this critical time, to act. We desire that our activity be the overflow of our own Christian life of prayer, upon which is laid the foundation of any good work accomplished." (Quoted from the 1936 *Thurible*.)



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"Father Glavin's close beside us, and
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They are pausing at the tables—will you
come and share the stew?

Will you, won't you, will you, won't you
share our lovely stew?

Chorus:

Now fill up the dishes as fast as you can,
And sprinkle the tables with cotton and
bran;

On Sunday it's bacon, on Friday a
prune,

And tri-coloured ice cream with every
new moon.

Oh, you really have no notion how de-
lightful it can be

To appease your pangs of hunger with
St. Michael's toast and tea,

Or refresh the jaded appetite with
grapefruit a la mode

As the sweetly smiling waiters fill the
tables load by load.

Will you, won't you, will you, won't you
help decrease the load?

Chorus:

So fill up the glasses with syrup and ink
Or anything else that is pleasant to
drink;

Take salt from the soup and a bone
from your jaw,

And give our dear waiters a hearty
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ST. MICHAEL'S COLLEGE SCIENCE CLUB

Back Row: J. Barrett, J. Egan, J. Ninfo, S. Gottry, J. Wobus. Front Row: W. Stover, A. Gagliano (vice-pres.), A. Cartenuto (pres.), J. Walker (sec'y-treas.).

The Science Club

THE ST. MICHAEL'S SCIENCE CLUB WAS established several years past for all students of the college interested in natural science. The school year of 1938-39 held in store for the members a number of very entertaining and instructive little gatherings.

The inaugural meeting of the year, at which President Cartenuto presided, was held on October 13. Each subsequent week a meeting was held at which both students and guests delivered speeches. Among the more prominent guest speakers were Dr. Paul O'Sullivan, a former psychology professor at St. Michael's and associate professor of medicine at the University, and Dr. F. E. W. Wetmore, well known to the students as a professor in the Chemistry department. These meetings with guest speakers were scheduled for alternate weeks and were open to all the students of the college.

The last formal meeting was held on March 29, 1939, when officers for the following year were elected. James Walker was elected president, Joseph Schantz vice-president, and Lawrence O'Brien secretary-treasurer. Only one representative was elected at this meeting—Mr. T. Paul Guest, the representative for the graduating class of 1940. The following members were awarded the coveted honour keys of the Science Club: Mr. Anthony Gagliano, Mr. Joseph Wobus and Mr. James Walker.

This concluded the successful activities of the St. Michael's Science Club for the school year 1938-39. We wish to thank all those who have participated in the Science Club and thus helped to make it an integral part of the college life.

JAMES W. WALKER, 4T0.

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Seated: L. Meisenzahl (sec'y-treas.), Fr. J. C. Wey (spiritual director), J. Cronin (president).

St. Thomas More Club

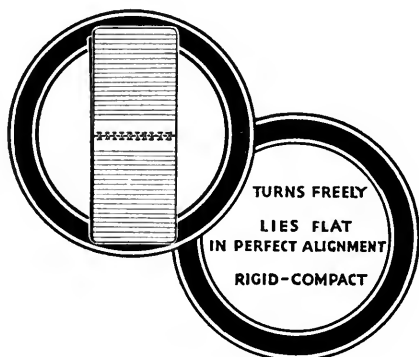
IT WAS IN JANUARY, 1938, that a group of Freshmen students banded together to organize a combination Catholic Action Club and study group. St. Thomas More, the great English layman, was chosen as their patron and the new club was then named in his honour. The first year was a completely successful one and five of its charter members again organized in November to carry on the work of the club.

The work carried on by these students during the past few months has been centralized more or less in acquiring a better knowledge of Catholic doctrines. With a full realization of life as Catholic laymen before them, and aware also that in such a position they would often be confronted by non-Catholics to explain certain teachings of the Church, they set about to instruct themselves better concerning many of

these doctrines. Each week a different subject was chosen, studied extensively by one of the members, and explained at the following meeting.

Catholic Action, too, was stressed during the year; but in this field the members worked not as a group but individually. It has been the general hope of the club that such a training amidst a Catholic atmosphere would lead individuals to carry on in the field of Catholic Action, and throughout their lives both as students and graduates of St. Michael's to keep in mind the good they are capable of doing.

The club was fortunate in receiving the help of Father Wey as spiritual director. His assistance was indispensable, and it is hoped that for many years to come Father Wey's name will be associated with that of the St. Thomas More Club. JAMES J. CRONIN, 4T1.



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The College Orchestra

AS ANOTHER YEAR CLOSES, we find that once again the position of music as a student activity in the College has been greatly advanced. This year, for the first time, an opportunity was given to the musically inclined to work under the guidance of a professional conductor, namely, Mr. Cesar Borre, director of the Toronto Opera Company, whose time has been more and more absorbed by the College. The embryonic orchestra was placed in his hands, and through the course of several months of faithful rehearsal—occasionally trying, but usually well-spiced with native Belgian humour—he moulded it into what may be rightly called a creditable small symphonic orchestra. The uncomplaining and even cheerful sufferance of the residents of "No. 10" and of the "Bunk Flat" helped in no small measure by providing the orchestra with suitable rooms for practice. The group was the largest in its history, and possessed of good variety of instrumentation. New music of high quality was introduced, which of necessity improved the technique of the players, as did also, of course, the skilled direction of the conductor.

The Dramatic Society's presentation of *The First Legion* in Hart House Theatre in February provided the opportunity for the Orchestra to make its first appearance. Mr. Borre conducted, and the program included the pompous *Rubensmarch* of Peter Benoit, and Zerco's lively overture *Silvio Pelico*. After the natural nervousness of a first public appearance, the boys settled down to turn out a highly commended performance, in spite of the loss of the first trumpet player through illness on the second night. Once again the College Orchestra was honoured with an invitation to provide the music for the University Athletic Banquet on March 30th, and, under Mr. Borre's baton,

Left to Right: H. Rosenberg, L. Waters, J. Butler, P. Cantner, Rev. G. Sharpe, L. McCann, A. Burke, E. McCabe, C. Dobias, U. Barnett, W. Hyde, C. Assini, R. Culver, Cesar Borre (conductor), A. Schied, W. Quigley, H. Renner, J. Schantz, H. Pellypsee, C. Kiefer, M. Paule, R. Holmes, F. Sills, C. Holmes.



Chronicle

carried off without a hitch a program that included selections from *Carmen* and the *Spirit of Independence* march.

For awhile there were rumours of a concert to be presented after Easter in conjunction with the newly formed Glee Club—this to be the first attempt of the College to produce an all-musical program. It was expected to provide a gratifying culmination of the faithful efforts put forth by the members of

both organizations to develop high quality musical units within the student body. Though this plan did not materialize, it is felt that both groups have been successful—not in attaining perfection, but in laying a solid foundation upon which students of future years may continue to build, and in enjoying themselves thoroughly while doing it.

CHARLES H. HOLMES, 4T0.



HART HOUSE

St. Michael's Dramatics

THIS WAS A SHORT BUT FULL YEAR in the St. Michael's theatrical field. The events were twofold, a full-length play and the Saturday Night Sessions (also known as jamborees or headaches, depending on your point of view).

So far as student talent was concerned, the jamborees were organized on a larger scale than before. Let us hope this growth continues. As a rule the entertainment consisted of a few one-act plays, music, and refreshments. In the final one campaign speeches by S.A.C. candidates supplanted refreshments. Some thought the plays should

have been dropped instead of the eats! the malcontents! The plays given were: *Curse You*, *Jack Dalton*, *Hamlet* (an amazing grand opera version), *Under the Stairs*, *Friends* (an Irish comedy), *The Boy Comes Home* (a grim commentary on war profiteering), *The Inn of Return*, and *Putting It Across*. The directors were Father O'Donnell, Francis Hinds, George Delhomme, and the present writer. On the whole the performances were satisfactory, with a wealth of surprisingly competent acting.

The other event, climaxing the year's dramatic activities, was Father O'Don-

nell's production of *The First Legion* in Hart House Theatre. First seen on Broadway four seasons ago and almost ignored by the critics, Emmet Lavery's play subsequently climbed to world recognition on pure merit. It concerns spiritual problems which the working of a miracle raises in a Jesuit religious house. The central theme may be considered as a struggle between men and their God. Only through submission to Him do they find victory and peace. The vitality of the play lies in the fact that its characters are not saccharine ideals, but genuine human beings whose conflicts are true and significant.

It is greatly to Father O'Donnell's credit that he was able to take a group of amateurs and impart to them the smoothness so often lacking in our numerous Little Theatre productions. But more than this, by means of character development, of expressive movement and grouping, and of the judicious use of climaxes, the director welded the play into a powerful composite, a vigorous work of art.

The acting generally measured up to the requirements of the play, and in moments of crisis achieved an intensity almost professional. Congratulations are due to the entire cast. Especially impressive were Tom McDermott for sincerity and concentration, John MacKinnon for creative characterization, Fabian O'Dea for urbanity worthy of a Hardwicke, and Arthur Maloney for success in a role that was probably the most difficult in the play.

It would be unjust to ring down the curtain on 1938-39 without a word of praise to those unsung and often unseen heroes, the stage-hands, prompters, sound-effect men, and all the faithful workers in charge of the most wearying phase of production—the business end. Without them the plays could not have gone on. The very contemplation of such anarchy makes it impossible for us to write further, and so we conclude with the blessings of Dionysus on you all.

ROBERT CRONIN, 410.

Left to Right: George Delhomme, Allen Levey, James Gullen, Thomas McDermott, Arthur Maloney, Robert McKay, William Cronin, Lawrence O'Brien, John MacKinnon, Edward Hartford, Fabian O'Dea.

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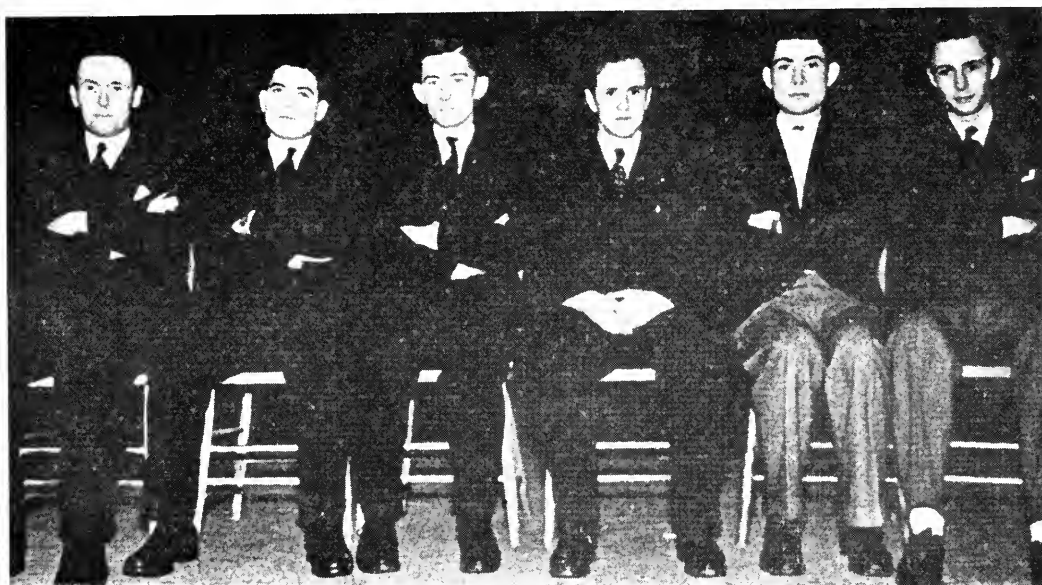


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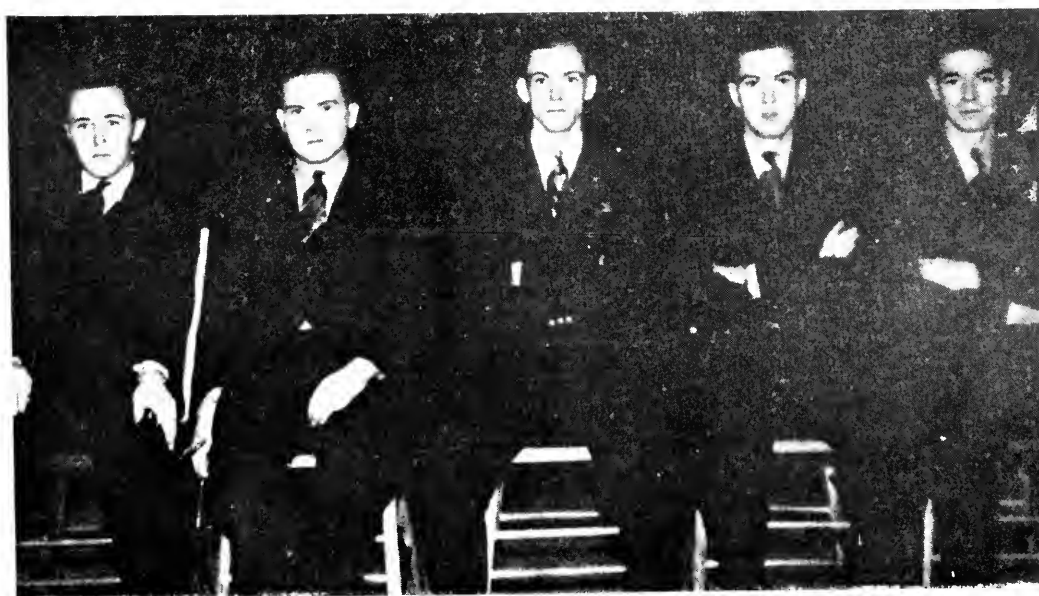
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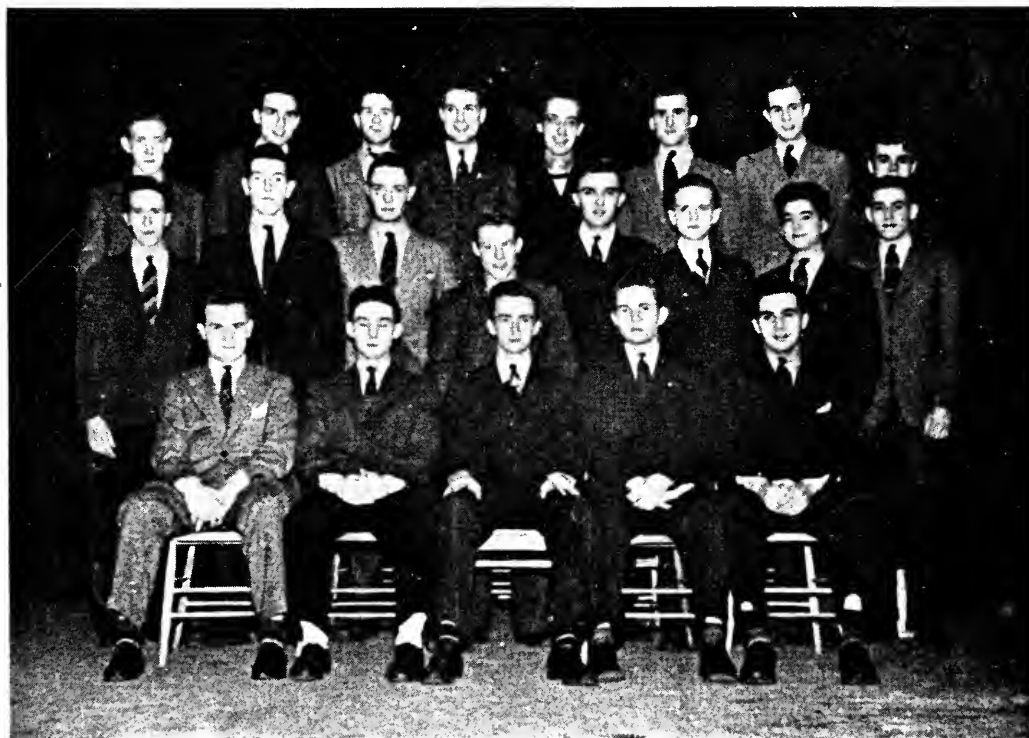
4TH PASS

Back Row: C. Barry, J. Mahoney, A. Gagliano, G. Riley, B. Maressa, J. Shute. Front Row: J. Maloney, F. Keehan, S. Gottry, T. Kirby, K. Spratt.



4TH PASS

L. McLean, P. O'Hara, G. Silvester, J. MacVicar, G. Horgan, J. Mahanna.



4T0 PASS

Back Row: A. Lyden, R. Weiler, R. Collins, R. Engel, L. Slotwinski, E. Widnian, P. Wegman, R. McKay.
 Middle Row: T. Coleman, W. Cronin, P. Guest, J. Walker, H. Anderson, E. McCabe, F. Sills, R. Kehoe.
 Front Row: F. Minehan, J. Alger, A. Maloney, R. Gonter, J. Schantz.



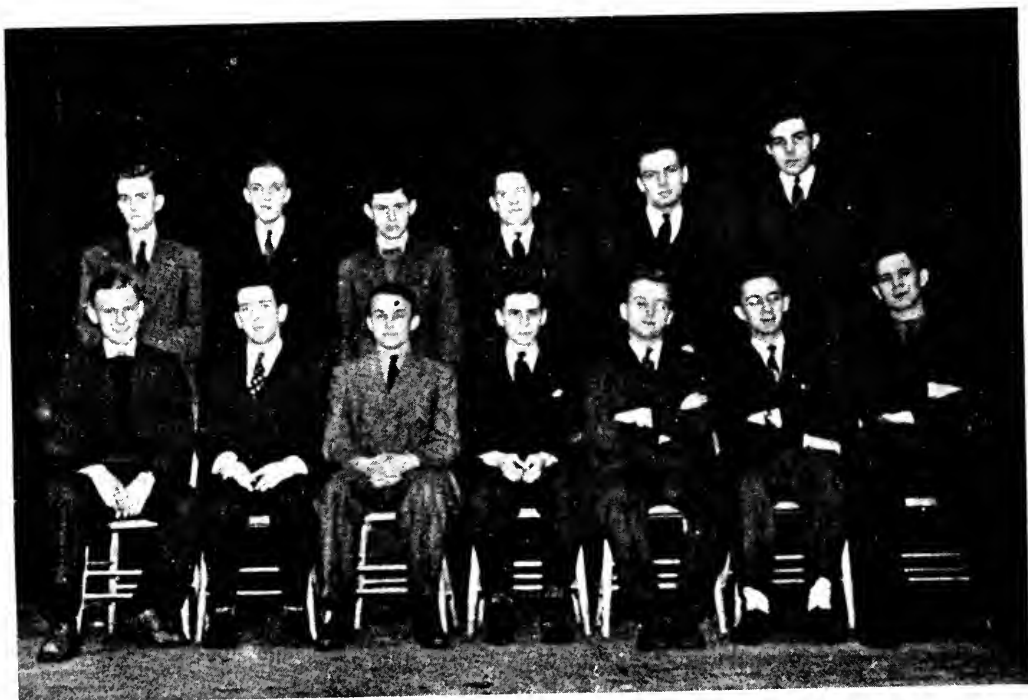
4T1 HONOUR

Back Row: J. Cairnes, W. McGuire, A. Mallon, J. Bonneau, J. Burgener. Front Row: J. Havey, E. Donohoe,
 T. McDermott, E. Crawford, A. Cartier, F. Hochstein, E. Woods.



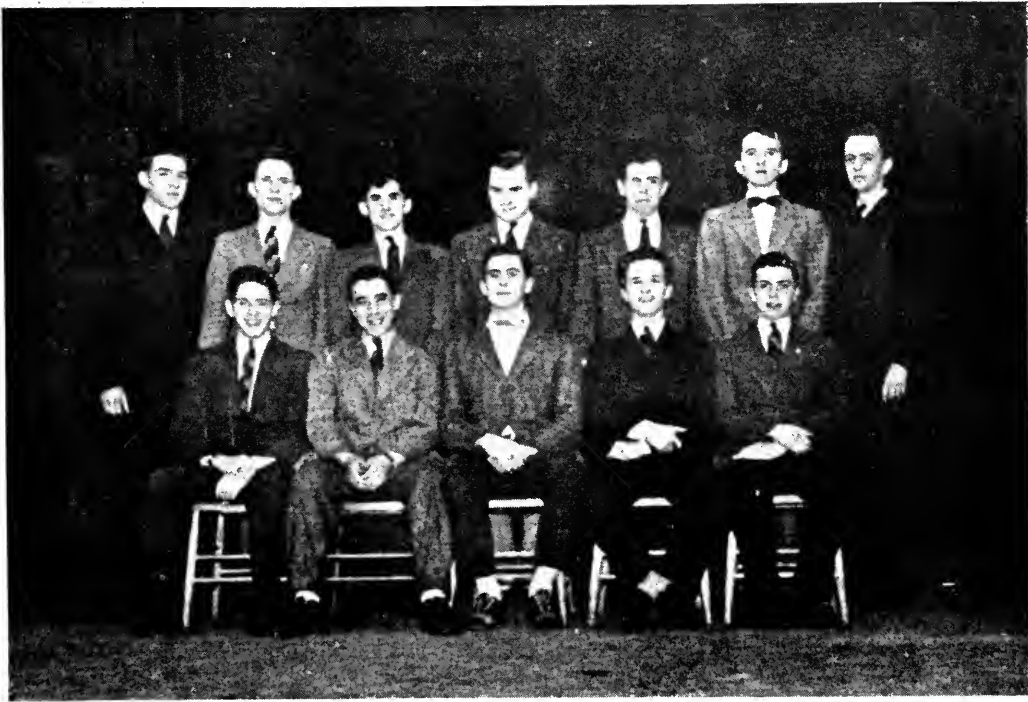
4T1 PASS

Back Row: D. Dunbar, T. Murphy, R. Dwyer, J. Gurnow, W. Mylett, D. MacKinnon, J. Shanahan, L. Troke, R. Peters, F. Matthews, J. Mulligan, L. Clancy. Front Row: C. Miskell, J. LaVarnway, J. Callan, G. Anarella, F. Golding, C. Kieffer, J. Quigley.



4T1 PASS

Back Row: F. Sullivan, J. Hayward, E. Heintz, T. Slater, W. Beers, R. Schantz. Front Row: J. Gillen, J. Cronin, L. Meisenzahl, P. Funk, K. Dugan, H. Condon, J. Ronayne.



4T1 PASS

Back Row: J. Robertson, J. Finnell, L. Moran, J. Wilpers, R. Broderick, T. Bannigan, G. MacKinnon.
Front Row: J. Barrett, C. Macedonio, J. Dunn, K. Doyle, J. Mulligon.



4T1 PASS

P. Lavery, J. Griffin, L. O'Brien, G. Wimpenny, J. Clancy.

Chronicle



4T2 HONOUR

Back Row: F. Buckley, T. Kirkwood. Front Row: H. Pettypiece, J. Greening, L. Waters, A. Gendron.



4T2 HONOUR

Back Row: D. Bennett, D. Miller, J. C. O'Donoghue, A. Des Roches, A. Miller, W. Flaherty.
Front Row: J. Thompson, G. Weis, G. Leon, L. Tierney, L. Mahoney.



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WESTERN

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The word "Autographs" is written in a large, ornate, blackletter-style font. A quill pen is positioned diagonally across the first few letters, with its tip pointing towards the bottom left. The pen has a detailed feather and a simple handle. The word itself has elaborate flourishes, particularly on the 'A' and the 's' at the end.

Autographs





*Angelus pacis Michael in aedes
Caelitus nostras veniat, serenae
Auctor ut pacis lacrimosa in Orcum
Bella releget*

